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Short Talks

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THE BLESSING OF SINS FORGIVEN.

No greater blessing can come to a man this side of heaven than the blessing of having his sins forgiven. "Blessed is he whose transgression is forgiven, whose sin is covered" (Psalm xxxii. 1).

Now, there are two ways of covering sin, and only two ways—God's way and man's way. For 6,000 years man has been trying to cover his sin, and he has made poor work of it. Adam tried it in Eden, and Cain tried it outside of Eden, and they have been trying it right along down all these years. You will find that all classes, high and low, kings on the throne, priests behind the altar, prophets, peasants, rich and poor, have tried to hide their sins, and they have made poor work of it. No man has ever yet succeeded in covering his sin.

Not only that, but Scripture says: "He that covereth his sin shall not prosper." I have no doubt that the reason so many men have a stormy voyage in life is because there is some accursed sin in their lives. I am not talking for outsiders any more than I am for church members. I believe that if the latter have sins that they are not willing to confess they will not prosper. Some secret sin is hindering their growth. Where do the defaulting presidents of banks, and other offenders, come from? Many of them out of the churches. They have sat under the ministry and have heard men, over and over again, preaching against sin, but it has not struck home. These forget they have sins to con-

fess as well as the ungodly and the people outside of the church.

God wants honesty and uprightness. A man that you can trust will get along anywhere, but a man that has to be watched will never prosper. There can never be a healthy soul as long as there is sin in it. Sin is a foreign substance, it does not belong in the soul, just as a bullet is a foreign element, and the body will not be healthy with a bullet in it. God does not want the wicked to flourish, for He says: "The way of the transgressor is hard." God wants it to be hard, for if a man prospered in his wickedness he would never come to God.

When a man is ready and willing to confess his sins and turn from them, God covers them. When God covers sin it can never be found in time or eternity. It is a great privilege for a man to be forgiven, and not have a cloud between him and heaven, between him and the smiling face of his Father. "Who shall lay anything to the charge of God's elect? God that justifieth? Who is he that condemneth? Christ that died?" The Bible says in one place that the sins shall not be mentioned; in another place, that they shall not be remembered.

There are four expressions in the Bible about how God covers sin: First—He casts them into the depths of the sea. Second—He casts our sins behind His back. Third—He blots them out as a thick cloud. Fourth—He removes them as far as the east is from the west.

INTO THE DEPTHS OF THE SEA.

He will cast them into the depths of the sea.

Dr. Gordon, of Boston, was preaching on **that**

text, and he forgot to put in "the depths." He just said that God would cast them into the sea. When he got home, his little boy, four years old, spoke up and said:

"Father, why didn't you tell the people that sins were heavy like lead, and sank out of sight in the water? They might think they were like corks, floating around on top where they could be seen."

God has covered that point. He has cast them into *the depths* of the sea. Let the devil go down there and get them if he can. It is a safe place to have them, in the depths of the sea. There are some parts of the sea which they never have been able to fathom. Bunyan says: "Thank God, it is a sea, not a river. If it was a river, it might dry up, and they might find them in the bed of the river, but the sea never dries up."

BEHIND GOD'S BACK.

Secondly, out of love to my soul, He has taken all my sins and cast them behind His back.

Not behind *my* back. The smallest devil in hell could find them before I got to bed to-night, and haunt me, if they were behind my back, but they can't get behind the Almighty, behind God's back.

BLOTTED OUT AS A CLOUD.

The third expression is, "I will blot them out like a thick cloud."

You see a cloud to-night, and you get up early in the morning, and it is gone. Can you find the cloud? Never. There may be other clouds, but that cloud will never appear in the history of **the**

universe. God says He will blot sin out like a thick cloud.

REMOVED AS FAR AS EAST AND WEST.

And the fourth expression, I like that best.

I wish some one would figure it up for me, and tell me how far the east is from the west. I don't know much about astronomy, but astronomers tell us that light travels at the rate of 188,000 miles a second,—I can't take that in,—and that the light of some planets has been traveling for nearly 6,000 years, and hasn't got here yet; and some one has just discovered that that is just the fringe on the garments of our God. How much farther the east is from the west than the planets are from the world I can't tell. Think of it! God takes our sins and puts them away as far as from the east to the west.

Don't cover your sins; don't hide them. You cannot dig a grave so deep but that they will have a resurrection some time. God will touch some secret spring of your conscience, and say: "Son, remember," and tramp, tramp, tramp, they will all come back, every one of them!

I have been twice in the jaws of death. Once I had gone down in the river the second time, and was going down the third time when I was rescued, and quicker than a flash everything I had said and done came before me! How a whole life can be crowded into a second of time, I do not know. Again, in Chicago, just in the jaws of death I was saved, and again my whole life came before me like a flash, from my earliest childhood up. Everything I had said, everything I had heard, and everything I had done, all came back.

Some years ago I met a man, aged 32 years, in Chicago, who, twelve years previously had fled from Canada because of a crime he had committed. For twelve years he had been trying to cover up his sin, but it pursued him night and day. Finally he asked me to advise him. I told him to make restitution of the money he had stolen, and to make an honest confession.

You should have seen the tears of joy run down that man's face when he found that he could be forgiven and have his sin put away. What a terrible time he had been having those twelve years! He had been trying to cover his sin in man's way.

If you want your sins blotted out completely, you must make a clean breast of them all. "If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. The blood of Jesus Christ, God's Son, cleanseth from all sin."

I read of an ex-prisoner who had secured a position as night watchman in a store.

One of his prison associates came to him, and attempted to persuade the man to leave the doors open, so that he could rob the store. The watchman refused, and his former companion threatened to tell his employers about his past life. The watchman laughed in his tempter's face and replied :

"Go and tell them. I have nothing to fear, for they knew all of my past life before they hired me."

O, man, woman, confess your sins to God! Then you shall know what it is to have heaven in your soul. Blessed—happy—is the man whose transgression is forgiven, whose sin is covered.

THE FIFTH CHAPTER OF MARK,

In the 5th chapter of Mark—I call that the high-water mark of that Gospel—there are three persons that were very far gone in the sight of man. One was possessed of devils, another was possessed of an incurable disease, and the other was dead. You couldn't get three harder cases than that anywhere, could you? If we had them with us now, we would put the first in a madhouse, the second in a hospital for incurables, and the third one in the grave; but Christ was a match for the whole three. Don't think any man or woman is a hard case, and God can't save him. Don't let Satan make you believe that there is any one beyond the reach of God, that cannot be saved. It is a lie from hell. He can save unto the uttermost.

DEVILS.

Take that demoniac possessed with devils. They didn't have insane hospitals then, but they had tried to take him, they had tried to chain him. Like Samson, he would break the fetters; they couldn't keep him. He tore his clothes off himself, and had his dwelling-place among the tombs. That is where every sinner lives—among the dead. He was a terror to all the women in that country. Their hearts jumped up into their mouths every time they passed by the graveyard. This man came howling out of the tombs; why, it would make their blood run cold. Little children were afraid if they heard his

cry in the distance. But Christ came that way, and to show how the man was under the very power of the devil, he said:

“Art Thou come hither to torment us before the time?”

That shows a man is under the power of the devil, when he thinks that Christ has come to torment him. Sinners have a false idea of Christ; they think He is their enemy. But He is their best friend. The Son of God left the bosom of the Father not to torment men, but to save them. He came to snap the fetters and set every captive man free. He went out of His way, probably, over into that coast just to save that man.

I get a good deal of comfort out of the fact that when He told those devils to come out, they had to move out. He has power over devils. When He said: “All power on earth is given unto Me,” I believe He meant what He said. He came to destroy the works of the devil, and He will do it if we will let Him.

Did you ever notice that the devils prayed, and He answered their prayer? They wanted to go into the herd of swine, and He let them go. And the citizens of that country prayed that He would depart out of their coasts, and He answered their prayer. But this man, when he was clothed and in his right mind, prayed that he might go with Christ; he wanted to be near Him—it shows he had really become a Christian. “No,” Christ says, “you go home and tell your friends what great things the Lord has done for you.” He did not answer his prayer.

Christmas Evans, that Welsh preacher, pictures the man coming home. The little children out playing—his own children—catch sight of him, and they run into the house and cry:

“O, mother, mother, father is coming! He will kill every one of us.”

The mother slips to the door and shuts it, and puts a bar and a chain across it, and says:

“Mary, come away from the window! Don’t let him see you.”

And Mary says: “Mother, I don’t believe it is father after all. He is clothed like other people, and he is walking in the footpath.”

Before, when he came home, he would come in a bee line over ditches and hedges, rush into the house, and knock his wife down, and kick the children. They couldn’t believe it was he, such a wonderful change had come over him. The devils had gone out, and Christ had come in.

When he gets to the house he finds the door bolted and barred and chained and fastened, and he knocks gently.

“Mary, Mary, let me in! I haven’t come to hurt you. I have come to tell you what great things Jesus of Nazareth has done for me. I have come to tell you how He cast the devils out of me.”

With fear and trembling the wife opens the door, and she can hardly believe her eyes. His voice is as sweet as it was the day he married her; how it just thrills her soul! That face is lit up with the light of another world. She leaps into his arms, they embrace each other, and then he sits down and begins to tell what the Lord has done for him, be-

cause the Lord told him to go home and tell his friends. — And I see the little children creep up around him, a little timid, a little afraid lest they may get a rap over the head, as they often did; but by and by they gather around him, and he has them up on his knees, and they look up into his face. They have their father back again!

Do you know, we have men that are possessed with devils as much as they were in the days of Christ on earth? They are legion; the intellectual devil, the whiskey devil, and the devils of lust and passion. These infernal devils, He can cast them out. Let us pray Him to do it. Let us believe He can and will do it.

DISEASE.

But go a little farther, and here is this woman who has been twelve years suffering untold misery. If they had had patent medicines in those days, she would have tried all the different kinds on the market. She had probably been up to Damascus and been treated by the leading physicians there, gone up to Jerusalem, and been treated by the physicians there, and she "suffered many things of many physicians." They had got all her money, and hadn't done her any good. That was a hopeless case, wasn't it? An issue of blood for twelve years. But some one told her of Jesus of Nazareth, how He had power to raise the dead, how He had power to cleanse the leper, and how He had power to make the blind see and the deaf to hear, and perhaps He

could heal her." Faith rose up in her soul, but she asked: "What will He charge me?" Her friend said He wouldn't charge anything; all she had to do was to go and speak to Him.

I can see her getting down an old faded sunbonnet—she hadn't had a new bonnet for a long time—the doctors got all her money. Her children say:

"Now, mother, I hope you are not going to run after any doctor. You have been twelve years running after them, and you have grown worse all the while."

"I am going to Jesus," she says. "I understand He is about a mile or two away, and I am going to see if He can heal me."

"Don't be carried away with that deceiver. He can't help you."

But she had faith, and I see her elbowing her way through the crowd, pushing up towards Him. A great able-bodied man pushes her back, and says:

"Don't you know other people want to get near Him as well as yourself?"

She pays no attention to anything that he says, but she just thinks to herself—

"If I can just touch the fringe of His garment, I will be made whole."

There wasn't a thing that the Son of God found on this earth that pleased Him as faith did. As some one has said, "faith could lead Him anywhere, could get anything out of Him." He always cashes that at sight, not forty days after sight. This woman had faith, and when she got near enough, she reached out her bony arm from under her thread-bare shawl, and touched the fringe of His garment.

and in a moment she was made whole, healed of all her disease!

And Jesus turned around and said, "Who touched me?"

I can imagine one says, "Lord, that is a strange question. Look at the crowds that have been thronging you."

Do you know there were people in those days, just as there are now, who couldn't tell the difference between the touch of the crowd and the touch of faith? Do you know there are some in this audience who don't know anything about what is going on here, while others are reaching out the hand of faith and appropriating the blessings of God, and their souls are being healed? And this woman, she fell on her face and confessed all. Jesus knew who had touched Him; He knew the hand of faith that had been upon Him, but He wanted her testimony there. Man, reach out the hand of faith and touch that Son of God now, and your soul shall be healed. He is able. No incurable cases, if you please! No one beyond His reach and beyond His power!

DEATH.

But now Jesus passes on to the house of Jairus. When they drew near the house, some servants came out and said:

"Don't trouble the Master. It is all over. The maid is dead."

It looked as if the Son of God was too late, didn't it? My dear friend, He has never been too late yet; He is always on time. He got there just at the appointed time. I haven't any doubt but away

back in the secret councils of eternity it was planned He should get to Jairus' house just at that hour.

When He told them she wasn't dead, they laughed Him to scorn. Man, death can't exist where Christ is; do you know that? I remember a good many years ago, when a young man, I was called suddenly to officiate at a funeral in Chicago. There were going to be quite a few business men at the funeral, and they were not Christians, and I said to myself, Now will be my opportunity to get hold of those men. I took my Bible, and read through the four Gospels hunting for one of Christ's funeral sermons. It never dawned on me until that day that He never preached a funeral sermon while here on earth. He broke up every funeral He ever attended. The dead men would leap right up out of their graves at His word. He will smash up the undertaking business when He comes back. Death can't exist where He is. I used to think death dragged Him into the grave, but He went into the grave after death and robbed the grave of its victim. That is what He went into the grave for—to overthrow death. Death hadn't any power over Him. "If any man keep My sayings, he shall never see death." Never!

He went into that room where death was, and it fled before Him. He spoke to that child and said, "Maid, arise," and she arose.

Man, are you dead? He can quicken you. He will impart life to you to-night if you will let Him. Bring your death to Him, and get life. Bring your darkness to Him, and get light. Bring your trouble to Him, and get peace. Bring your sorrow to Him,

and get joy. There isn't a thing that your soul needs but that it is all in Christ. Bring on your men possessed of devils, bring on your incurables, bring on your dead. The Son of Man is able to cast out devils, and heal the sick, and raise the dead. Oh, what a Savior we have, and what power He has!

THE GIFT OF POWER.

The late Dr. Gordon, of Boston, once said at Northfield that as you walk up the thoroughfares of our great cities you often see the sign,

“This store to let, with or without power.”

Back in the building there is an engine, and if a man wants to manufacture he can hitch on to the power; if not, he can hire the store without power.

Dr. Gordon thought it would be a good thing to ask a man who wants to join the church if he wants to be a member “with or without power.” If he said “*without power*,” we could honestly say we have plenty of that kind already.

What the church needs to-day is more members with power. “Herein is my Father glorified, that ye bring forth much fruit.” I have no sympathy with the idea of toiling all night and catching nothing. And yet nine-tenths of Christian workers, not to speak of church members in general, never think of looking to the Holy Ghost for this power.

There is a difference between *strength* and *power*. Goliath had strength; David had power.

There is a difference between *influence* and *power*. The high priests and the Pharisees had influence; Peter and the apostles after Pentecost had power.

There is a difference between *the indwelling* of the Holy Ghost and His *filling one with power*. Every true child of God, who has been cleansed by the blood of Christ, is a temple or dwelling-place of the

Holy Ghost. But yet he may not have fullness of power.

In the third chapter of John, Nicodemus went to Jesus by night to get light, and I have no doubt he got it; but he did not receive it in abundance, or he would not have stayed in the Sanhedrin three years, listening to all the mean, cutting things they said of Jesus. It took the death of Christ to bring him out manfully and boldly.

In the seventh chapter of John we find a different character. That last day of the feast Christ stood in the temple, crying, "If any man thirst let him come unto me and drink, and out of his belly shall flow rivers of living water."

A man like that would not have stayed in the Sanhedrin three years; he would have smashed up every Sanhedrin on earth. Four walls cannot contain the influence of a man who is full of the Holy Ghost and power. "Rivers of living water!" Think of the rivers that flowed from C. H. Spurgeon and George Muller!

Let us pray for this power. The disciples were told to wait because the Spirit was not yet given, but we have not to wait now, because the Holy Spirit is here.

THE NEED OF POWER.

The power of the Holy Ghost is the one thing that can save the Church and save our country. We need more preaching in this power, not in the power of human eloquence and mental gifts. We need more singing in power, the way that the Levites were singing when the Shekinah came and filled the temple of Solomon. Many a church has lost power

because of an ungodly choir, or a choir that sings in an unknown tongue. Fathers and mothers need power to live right and teach their children the ways of righteousness.

I wish we were all dead in earnest. What does a hungry man want? Money? No. Fame? No. Good clothes? No; he wants food. What does a thirsty man want? Stocks and bonds? No; he wants water. When we really hunger and thirst for Holy Ghost power, nothing else will satisfy us.

God has commanded us to be filled with the Holy Ghost. We have His promise that He will pour water on him that is thirsty. Claim that promise now in faith, fulfill the conditions laid down in the Word, and God will not disappoint you.

NOTHING TOO HARD FOR GOD.

"Ah, Lord GOD! behold Thou hast made the heaven and the earth by Thy great power and by Thy stretched out arm; there is nothing too hard for Thee" (Jeremiah xxxii: 17).

Jeremiah had climbed to a very high mountain peak, although he was in a dungeon at the time that he made this prayer. Very often when we are cast down, and are in our lowest position in the sight of the world, God lifts us to the very heights of glory.

I used to think that I should like to have lived in the days of some of those Old Testament prophets. I have a great admiration for the men who stood up boldly for God in those dark days. But I long ago got over wishing to have lived in their day. When a prophet makes his appearance on the horizon you may know that the world is about as bad as it can be.

When Moses, that prince of preachers, appeared in Egypt, Israel's condition seemed, humanly speaking, to be hopeless. There was not one star to relieve the midnight darkness. Israel had settled down apparently to the idea that they were to be bond slaves forever. The promises to Abraham and Isaac and Jacob must have died out of their memory, and their hopes must have perished. It was at this time that Moses appeared.

Again when the star was fading away in Shiloh, and Eli's family drifted away from God, Samuel appeared. Later still, when it looked as though the whole nation had forgotten God, when Ahab and all the royal court had gone after Baal, Elijah appeared.

So it was in the days of Isaiah and Jeremiah. It

was as dark as midnight. Here was this weeping prophet. The people jeered and sneered at him, and ridiculed his tears and his prayers, and at last they cast him into a prison; and if God had not been with him they would have slain him. They called him a pessimist. Nebuchadnezzar had already brought up his mighty legions from Babylon and had laid siege to the city. In a little while the nation was to go back into bondage on account of their sins and iniquities. Undoubtedly if they had listened to this weeping prophet, as he declared the warnings of God, the city and the nation would have been spared, for in all ages when man repents and turns from his sins God hears his cry and turns his captivity. But the people would not hear the word of God, and cast Jeremiah into prison, and in prison he makes this wonderful prayer. He had a wonderful vision of God's marvelous power.

The first time I went across the continent to California, I thought what a vast country this is! Afterwards when I crossed the Atlantic and saw that mighty ocean, I thought what a wonderful God I have. Yet this planet is a mere ball thrown from the hand of its Creator. This earth is one of the smallest of the planets, and a million of them could be thrown into the sun and there would still be room for three hundred thousand more. Yet we are told that there are eighty million other suns in the universe. The mind cannot take it all in. There is nothing in heaven, earth, or hell, too hard for our God, and it is a good thing for us to start out with this thought that God is able to do above all that we dare think or ask.

It pleased God to have Jeremiah bring forth this argument in prayer, for we read in verse twenty-seven: "Behold, I am the LORD, the God of all flesh: is there anything too hard for Me?"

How searching are God's questions! Those He put to Job are perfectly overwhelming. It is worth going to prison to hear God speak as He spoke to Jeremiah.

Some of you are in fields of labor which you think are very peculiar and hard. You are in a worldly church, where your testimony seems smothered by false doctrines and creeds. New Yorkers say that theirs is the hardest city on this continent to reach. Many of the middle class have gone over to New Jersey to live, leaving the very rich and the very poor behind. In one part of the city there are a quarter of a million Jews, and there are so many foreigners and so much whiskey that the obstacles seem insurmountable. But let us fall back on Jeremiah's words:

"There is *nothing* too hard for God."

Think of it! Do you suppose that New York is as dark as Babylon was when Daniel went there? And yet God used that man to illuminate the whole city, and lead that great monarch, Nebuchadnezzar, unto the God of the Hebrews. Think of the obstacles he had to encounter! A despised Hebrew captive, and yet he felt there was nothing too hard for God, and God stood by him, and for twenty-five hundred years his light has been shining, and is brighter to-day than ever.

Boston people say that theirs is the most difficult city on this continent to work in, that there is more

unbelief, more skepticism and other "isms" there than in any other city. Fall back on Jeremiah's word:

"There is nothing too hard for God."

Is Boston as hard as Egypt when Joseph was taken there? The whole land was lit up by that man because he believed that nothing was too hard for his God, and he let God use him.

In Chicago, too, they will tell you that that is the most difficult city on this continent to reach. Ninety-one per cent of the population is either foreign or of foreign descent. There are forty thousand Bohemians, and sixty thousand Italians, and one hundred thousand Germans, in separate quarters of the city. Almost every tongue under heaven is spoken there. The theatres are open on the Sabbath, every barge and train is chartered for Sabbath excursions, and nearly every band of music is out. People say that it is beyond the reach of men. So it is, but it is not beyond the reach of our God.

Do you think Chicago is as dark as Samaria in the days of Elijah, when Ahab and his court had gone after Baal, and people were banished from the country or put to death because they loved God? The seven thousand who had not bowed the knee to Baal were hidden away somewhere, but God can use His people, and how bright the light when it shines out in the darkness. These men shine out because they believed that nothing was too hard for God.

It is a great mistake to be looking at obstacles when we have such a God to look at. How many people in New York and Boston are spending whole nights and days in visiting the abandoned and the

outcast? Perhaps there has never been a day when so much work was done in these dark cities as during the past twenty years. Our God is just the same as He was in the days of Jeremiah, and if we call upon Him in faith I believe that these dark waves will go rolling back into the pit whence they came.

Look at Israel in the time of Saul. The people forgot God, but David came along, and believed that nothing was too hard for God, and, meeting the uncircumcised Philistine, slew him. No army could stand before Israel when there was no strange God among them, but sin brought the people into weakness and bondage. The same thing will happen to us if we allow sin to come into our lives. Let us keep ourselves unspotted from the world and look to God to do things which man cannot do. Who would have thought that God could have fed three million people in that desert—homeless, shelterless, shoeless. But God gave them bread from heaven, and water from the rock, feeding them and clothing them and bringing them safely through the desert. Our God is the same to-day. He constantly refers to that scene, so as to remind us of His power. There is no such thing as a hard field if we are right with God.

Look at Jerusalem in the days of the apostles. The Captain of their salvation, the Prince of Life, had been slain by an ignominious death, and had been put into the grave. He had risen, but no one of prominence in the city believed it. A few unknown men and women, who professed to be His disciples, believed it, but there were no scholars or men of letters among them. But those few men believed

that nothing was too hard for God, and they prayed, and shook the city to its foundations. The fires of Pentecost are still burning, and they came in answer to prayer.

Some think that their husbands are too far gone in unbelief to be reached, or that their brothers are too steeped in infidelity to be brought back. I believe that it is dishonoring to God to talk in ^{that} way. Look at Saul of Tarsus, present at the killing of Stephen and going off with letters to Damascus. One ray of light from God smites him, and the persecutor of Christ becomes the champion of the cross and one of the grandest preachers that this world has ever seen. These men who have spoken bitterly against Christ and Christianity may become mighty instruments in God's hands for doing His work if we will only have faith to believe that our God is able to bring about the reformation.

People say they have sinned, and get discouraged; that their life is so dark and gloomy. Did you ever think how dark it must have been before God created light? But God said, "Let there be light." Cannot He drive away the darkness, and the fog, and the mist that has gathered round your path? Do not be talking about the difficulties in your life when you have such a God to call upon. He says, "Call unto Me, and I will answer thee, and will show thee great things, and difficult, which thou knowest not."

It is a great thing for a mighty God to permit sinful men like you and me to call upon Him. When men get great we cannot get a chance to call upon them, but it is not so with our God. He commands us to call. Manasseh, son of Hezekiah, filled Jeru-

saalem with blood, and is supposed to have had Isaiah sawn asunder. Manasseh was taken a prisoner to Babylon, and there, in his fetters of brass, he called upon his father's God, and God turned his captivity, brought him back to Jerusalem, and put him on the throne. If God will hear a wicked Manasseh and answer his prayer, will He not save every man and woman to-day who calls upon Him?

But perhaps your prayers do not seem to be answered. There is a reason for it. Jeremiah's prayers were answered because he was right with God, but I believe that a great many of our prayers weary God. Mark that. They are a burden and an abomination unto Him, for "if I regard iniquity in my heart the Lord will not hear me." If there is some cursed sin in your life, and you are living in willful disobedience to God, you cannot expect Him to hear and answer your prayer.

If there is anything in your life which you know to be wrong, do not sleep until you have the thing settled with God. Then you will get the greatest blessing you have ever had on earth. God delights to give gifts to the sons of men. "He that spared not His own son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Mark, God gave His Son without our asking, and now with Him will He not freely give us all things? Let us expect God to hear and answer our prayers because we have turned away from everything that is contrary to His will, and because we believe that nothing is too hard for our God.

STEPS IN THE DOWNFALL OF ISRAEL.

"And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites: and they took their daughters to be their wives, and gave their daughters to their sons, and served their gods. And the children of Israel did evil in the sight of the Lord, and forgot the Lord their God, and served Baalim and the groves. Therefore the anger of the Lord was hot against Israel and he sold them" (Judges iii: 5-8).

In this passage we have the six steps in the downfall of Israel :

1. *They failed to drive out the idolaters as God told them.*

God covenanted with Abram. centuries before. that He would give to his seed all the land of Canaan, "from the river of Egypt unto the great river, the river Euphrates" (Genesis xv: 18). Moses in his last address to the children of Israel had recalled this wonderful heritage in the words found in Deuteronomy xi: 22-24: "For if ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all His ways, and to cleave unto Him; then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours: from the wilder-

ness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be." After Moses' death the Lord appeared to Joshua and renewed the promise: "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses" (Joshua i: 3).

One would think that such a bright promise would have stirred the ambition of the nation to obey God, but we read in the second chapter of Judges that one after another of the tribes of Israel neglected to drive out the idolatrous races who dwelt in the land. For four hundred years they never took Jerusalem. Mount Lebanon in the north was held for centuries. Remnants lived all up and down the land. Then God sent an angel to warn them, but in spite of everything they wandered farther and farther away from Him until finally He withdrew His aid and left those nations to be "as thorns in their sides" (Judges ii: 3), and "to prove Israel by them, to know whether they would hearken unto the commandments of the Lord, which He commanded their fathers by the hand of Moses" (Judges iii: 4).

BESETTING SINS.

They failed to drive out their enemies. I believe the reason so many Christians have such a stormy passage, and the Christian life is not what they expected it to be when they became Christians, is that they don't drive out every foe and every enemy. In other words, they are not more than half converted. They don't get control of their temper. The god of pleasure seems to have a grip upon them.

Lust and covetousness and selfishness come in, and they don't get victory. Nine-tenths of the battle is won, it seems to me, if we start right.

In the forty-first Psalm and the eleventh verse are these words: "By this I know that thou favorest me, because mine enemy doth not triumph over me." Now I believe that we all have some besetting sin, and what we want is to get victory over that besetting sin, whatever it is. "By this we know that God favors us, that our enemy doth not triumph over us."

Is there some habit marring your Christian life, hindering your usefulness, checking your progress in divine life? Then make up your mind that you are going to get victory over it. It may look like a small enemy, but it will become stronger and stronger if not checked. You remember God told Saul to go and utterly destroy Amalek. He did not fully obey but spared some, and in the thirty-first chapter of Samuel we read that it was an Amalekite who boasted that he had slain Saul and stripped him of his crown. Some one has said that it would be easier to find a man that had not done any one sin than to find a man who had done it only once. Sin multiplies. The tendency to sin gathers force with every new commission. So the battle goes on in every one of us. We must either overcome sin, or it will overcome us; we must decide.

Have you completely forsaken your sins, or is there some enemy that you allow to remain alive?

2. *They dwelt among the heathen.*

What was God's call to Abraham? "Get thee *out*." What was His word by Isaiah? "Go ye *out*

. . . touch no unclean thing." And for us the command is, "Come out . . . be separate."

Dwelling among the enemies of God was the cause of Lot's troubles. How many Christian parents follow his example! They move into some city for the sake of the associations, it may be, when they know its influence will blast religion and piety. Their children get contaminated, and their religious life sapped, and then when their boy goes astray and prefers the saloon or the gambling-den or the brothel to his own home, the parents cannot understand it! Be separate! Choose carefully your companions, and do not, like these Israelites of old, settle down among the enemies of God.

May God help us who are parents to pray continually for our children, that God will preserve them from the corrupting influences of those amongst whom they are thrown. But it is folly to pray for our children if we follow Lot's example, and run right into the devil's camp.

3. *Then they intermarried with God's enemies.*

That was an easy step to take after the other two.

Now from the very beginning of the history of the chosen people we see that intermarriage with the heathen always brought disaster. Think how it was with Abraham and Hagar; Esau and his heathen wives; Solomon and his wives. What overthrew the house of Saul? What overthrew the house of David? What overthrew the house of Jehoshaphat? Intermarrying with the heathen; they did what God told them not to do. When Jehoshaphat was right in the zenith of his power,

he went down to Samaria and formed an affinity with Ahab, and from that time his star began to decline, and it was not long before the house of Ahab had destroyed all the house of Judah.

I believe this is the door by which more woe and unhappiness enters into our homes nowadays than almost any other. Many a Christian woman agrees to go to the theatre with her husband if he will go to church with her on Sunday. She thinks she will convert him in that way; but my experience is that in ninety-nine cases out of a hundred the wife loses her assurance, loses her testimony, and is dragged down to her husband's level. I met one lady who married a rich man's son although she knew he was addicted to drink; but she thought she could save him. Such mixed marriages always mean mixed principles. God has drawn the line against them. How can Christian men and women expect God's blessing when they go in the face of His commands and join themselves in marriage with some ungodly person?

4. *They served the heathen gods.*

Instead of raising the heathen and converting them to the knowledge of the true God, they were themselves dragged down into idolatry. If there is one rotten apple in a barrel it will not be long before the whole barrel is rotten.

The Bible would lose half its personal interest for us if idolatry had ceased to be a temptation. But though we do not worship images of wood and stone in America, we have our idols that are just as bad. John's words, "Little children, keep yourselves from

idols," were addressed to Christians. Any thing that we love more than we love God is an idol. With some it is the idol of money; with others the idol of dress, fashions; with others the idol of pleasure. Man doesn't need to be commanded to worship, because there is not a nation so low or so high in the scale of civilization but worships some kind of a god. What man needs is to have his worship directed aright; to be directed to worship the true God in spirit and truth, and not let his heart run away after other gods.

5. *They forgot their own God.*

Man's heart must be occupied with something. There is an old adage that says: "If the bushel is not filled with wheat, the devil will fill it with chaff." But there is not room in the heart for two thrones. If Satan is enthroned, there is no room for Christ.

It is a solemn thing to think that Christ does not remain as an uninvited guest. He must be invited. He will stand at the door knocking, but will not force an entrance. And so here, when they began to worship heathen gods, they naturally forgot God. All thoughts of Him were crowded out of their hearts by the new affinities they had formed. They forgot how He had delivered them out of the land of Egypt; how He had brought them through the Red Sea on foot; how He had supplied their wants for forty years in the wilderness; how He had led them into the promised land. His altars were now neglected, while the children of Israel crowded to the groves of Baal.

Did you ever notice how often in Scripture, Moses

and Joshua and Nehemiah and other leaders called back to memory God's past dealings with Israel, using these as a warning and as a lever to induce them to trust Him still? But just as to-day young people scoff at the counsel of their parents and have to learn by bitter experience what their elders can tell them, so warnings from history were often lost upon the Israelites.

It seems to me that this nation is just doing the same thing that Israel did. When worldliness comes in godliness goes out. They are tearing down God's altar; they are breaking down the Sabbath; and the time has come for us to call a halt all through the church of God. Every man and woman that believes in God ought to take a high stand—a firm stand—now.

6. The sixth step was—*God sold them into bondage.*

Six times in the book of Judges do we find that the children of Israel did evil in God's sight, and six times were they given over to their enemies to be chastised. God set a blessing or a curse before them, and they had to reap the fruit of their conduct. When they obeyed they were blessed; and when they turned aside, judgment came upon them. And there has never been disloyalty to Christ that has not brought retribution.

I believe that the deepest wound that the Son of God received while on earth was from Judas. The Roman soldier's spear did not cut as deep as the kiss of Judas. He professed to be a friend, and yet he betrayed his Lord and Master. We should not

profess one thing and do the opposite. No Christian has ever bought the friendship of the world without disloyalty to Christ. Are we His friends? Then let us not show any quarter to His enemies, but let us stand up against them and fight them, knowing that we shall come off more than conquerors through Him who loved us.

DELIVERANCE.

Thank God the story does not end there. The Bible tells us of one more step, for we read that "when the children of Israel cried unto the Lord, the Lord raised up a deliverer [margin, "a savior"] to deliver them." God never turns a deaf ear to the cry of a contrite heart, and there is a Deliverer for you and me, no matter under what bondage we have fallen.

THE SEVEN "WALKS" OF EPHESIANS.

I. *The walk of obedience* (Ephesians ii: 1-2).

"Without faith," we read, "it is impossible to please God," and without obedience it is impossible to please Him. You know that when you were a child and were disobedient to your parents you not only made them unhappy, but were unhappy yourself. There will be no peace in any soul until it is willing to obey the voice of God. I believe that the great reason there is so much trouble in this world is because we are living in disobedience to God's laws, God's commands, and God's Word. Luther said, "I would rather obey than work miracles."

Now, if we look around us, we see that our life is bounded by laws which bring suffering if we disobey them. We must obey the laws of digestion, or we shall become sick. A farmer must obey the laws of nature, or he will not have a good crop. If the laws of shipbuilding are neglected the ship will become a wreck. So it is in the intellectual and in the spiritual world. God has set laws which must be obeyed, or else we must suffer the penalty.

We are obeying something or other all the time—either our own carnal nature or God. The essence of sin is obedience to our own lusts and desires, and disobedience to God. Did you ever notice that everything but man obeys God? In the beginning God said, "Let there be light," and there was light. He said, "Let the sea bring forth abundantly," and the sea instantly obeyed and brought forth abundantly. He said, "Let the earth bring forth grass," and the earth instantly obeyed. When Christ was

on earth He cursed the fig tree, and it instantly withered away. He spoke to the sea, and the sea instantly obeyed Him and was calm. He rebuked the wind, and the wind ceased immediately. But He spoke to man, and man would not obey. That is where all the trouble, and all the wretchedness, and misery, and woe came, and there will never be peace in your soul and mine until we are willing to obey God. What God wants is prompt, literal, and cheerful obedience, and nothing short of that will please Him. As some one has put it, "Do *as* God commands, and do *all* God commands." Partial obedience is not enough. If the doctor's prescription were changed only a little it might mean death.

God cannot trust a man unless he is obedient. Before Abraham was called to found a new dispensation he had to learn to obey, though he did not know where it would lead him (Heb. xi: 8). Over fifty times it is said of Moses that he did "as the Lord commanded him." This is the secret of God's confidence in Moses. Even Christ learned obedience in the things that He suffered, and being made perfect, became the author of eternal salvation to all that obey him (Heb. v: 8-9).

Remember, also, that blessing comes by obedience. As old Matthew Henry said, "If you live by the Gospel precepts, you can count on the Gospel promises." Not until Naaman had obeyed to the letter was his leprous flesh renewed. And we are told of the New Testament lepers that "as they went," in obedience to Christ's words, "they were cleansed." The reason that men are not saved is just because they will not obey the voice of God.

II. *Walk worthy of the vocation wherewith ye are called* (Eph. iv: 1).

More depends upon my walk than upon my talk. Don't forget that. Talk is very cheap nowadays. "We talk cream, and live skim milk." It is a good thing to live better than you talk. Some people talk like angels, and live like devils. Some people, when they are away from home, are angelic, and yet they are like snapping-turtles at home. No one can get on with them. They snap at mother, brothers, and sisters, and if married, snap at their husbands. Every one around them has to walk very carefully for fear of offending them, they are so touchy.

We are called to a very high calling: "walk worthy of the vocation." Called to be sons and daughters of God, remember that! Paul was called suddenly to represent Jesus Christ, and from that time what a different man he was! When Lincoln was called to be President of the United States it was a very high call, and he walked differently from what he did before. When General Grant was called to the head of the American army, and afterwards to the White House, he walked worthy of the positions which he held. I heard one person say that it would be impossible for Grant to do it, but he did do it. But your call and mine is very much higher than Lincoln's, much higher than Grant's, much higher than that of any king or potentate, for we are called to represent the "King of Kings, and Lord of Lords." Therefore let us walk worthy of our vocation.

III. *Walk in love* (Ephesians v: 2).

Jude says, "Keep yourselves in the love of God." I believe that if the disciples of Jesus Christ would keep themselves in the love of God for thirty days their number would double in no time. If this world is ever to be conquered, it will be conquered by love, and there is no way to preach love like living it in our actions. If we are full of love, we will be full of forgiveness; we will be clothed with humility. "*Keep yourselves in the love of God.*"

The first thing that the Spirit of God does when He begins to deal with persons after they are willing to turn from their sins, is to shed abroad the love of God in their hearts. You will find that it will be the same kind of love in all. I remember in '67 going to London, almost a stranger. I found the Christians there had the same kind of spirit and the same kind of love as in New York or Chicago. If I should go to China, or Africa, or the islands of the sea, I should find that every one born of the Spirit would have the same spirit of love. In the early church nothing astonished the pagans so much as the life of love lived by the Christians. "Behold, how they love one another," they said; "they love each other without knowing each other." If you have not that spirit of love you have not really the Christ of the Bible in your heart, because God is love, and when we are born of God we get God's Spirit. When we have that Spirit, it will be natural for us to love, just as it is the nature of the dove to be gentle. "If any man have not the Spirit of Christ, he is none of His."

Spurgeon once went into the country to visit a

friend who had built a new barn, and on the barn was a cupola upon which they had put a weather vane with this text of Scripture on it: "God is love."

Spurgeon said to the man: "What do you mean by putting that text of Scripture on the weather vane? Do you mean that God's love is as changeable as the wind?"

"Oh, no," was the reply; "I mean to say that God is love *whichever way the wind blows.*"

I pity any man's religion that is affected by the climate: it is only skin deep. A man got up in one of our meetings some time ago and said that he had once been a Christian for about six months, but he spoke in prayer meeting and an old deacon got up and threw cold water on him, and then he gave the whole thing up. I said, "If a bucket of water took it out of you, your Christianity was not very deep." True religion will strike deeper than that. It will take a good many buckets of water to take it out of you if you are filled with love.

Andrew Murray has said that most Christians are ready to pray for the Holy Ghost for power in service, but that we seldom pray for Him as the Spirit of love. We have almost forgotten that love is the first fruitage of the Spirit's indwelling. Love is the fulfilling of the law. When sin entered, it broke the bands of love, and we find the spirit of hatred leading Cain to murder his brother. Oh, for a baptism of love, uniting us altogether in one Spirit!

The love of God taking possession of our hearts—that is what we want. Are you walking in love? If not, make up your mind that you will do it from now on. Move into the thirteenth chapter of First

Corinthians. Many people take an occasional journey into that chapter, but few live there. Then you will be long-suffering and kind, free from envy and pride and selfishness and bad temper, thinking no evil. May God fill us all with love!

IV. *Walk circumspectly* (Ephesians v: 15).

The eyes of the world are upon us. They don't read the Bible, but they read you and me, and we talk more by our walk than in any other way. We are "living epistles, known and read of all men." I can walk a lie. I can walk dishonestly. I can walk crookedly, and make other people stumble over me. I said to some one the other day:

"That man must have been in the army or in a military school."

He said, "Yes; how did you know?"

I said, "By the way he walks."

There are some people that you can tell have been with Jesus Christ by their walk.

An old divine, trying to illustrate this passage in Ephesians, "walking circumspectly," describes a cat walking on a brick wall covered with sharp pieces of glass. The cat goes along, putting his feet down very cautiously, so as not to cut his feet. Let us keep in mind that the eyes of the world are upon our acts, and let our walk be very circumspect.

A young man in our Bible Institute in Chicago got onto the grip car, and before the conductor came around to take the fare, he had reached the Institute, and jumped off without paying his fare. In thinking over that act, he said:

"That was not walking circumspectly; that was not

just right. I had my ride, and I ought to pay that fare."

He remembered the face of the conductor, and he went to the car barns and paid him the five cents.

"Well," the conductor said, "you are a fool not to keep it."

"No," the young man said, "I am not. I got the ride, and I ought to have paid for it."

"But it was my business to collect it."

"No, it was my business to hand it to you."

The conductor said, "I think you must belong to that Bible Institute."

I have not heard anything said of the Institute that pleased me so much as that one thing.

Not long after that the gripman came to the Institute, and asked the student to come to see him. A cottage meeting was started in his house; and not only the conductor, but a number of others around there were converted as a result of that one act.

Walk circumspectly, because you don't know who will be influenced by your words and actions. I have heard of a canary that was taught to sing, "Home, Sweet Home," by being placed in a room, when young, with a musical box that played only that tune. Moses' face shone after he had been in the mount with God forty days. They took knowledge of the disciples "that they had been with Jesus." And it is said of Lord Peterborough after spending a night with Fenelon, the great French preacher, he was so impressed with his holy character that he said to him on leaving:

"If I stay here any longer, I shall become a Christian in spite of myself."

Many a person who is engaged in active Christian

work, or who takes a leading part in the prayer meeting, is so faulty in his daily walk as to be a stumbling-block to others. Sometimes the last people to be favorably impressed by professing Christians are those who know them in their home life. This is all wrong. Test yourselves, therefore, and see if you indulge in any questionable habit, anything in your example and influence that is likely to lead astray those who read your conduct.

V. *Walk not as other Gentiles walk* (Ephesians iv: 17).

God expects a difference when we become His. The world expects a difference, and the church of God expects a difference between one that professes to be a child of light and one that is a child of darkness; and if there is not a difference in your life since you have become a Christian, then I am afraid that you have not become a real one.

The course of this world is away from God; therefore I must go against the current of the world, if I'm a child of God. What we want to-day is separation. The church will have a convincing testimony and will become a power in the world when it is separated from the world; but as long as it is hand and glove with the world, it cannot have power. I believe that when we are told not to be unequally yoked together with unbelievers, it means just what it says: and if I live just as the Gentiles, the ungodly, live, I shall have trouble.

It is said of Lot, "His righteous soul was vexed." Of course it was. Righteousness can never be at peace with unrighteousness. And if I walk as other

Gentiles walk, as the world walks, I will be constantly getting into trouble, because I will go in the course of the world.

You say, "I will walk as I please."

You can do it. You can take a course away from God, but it will bring you into bondage and darkness.

VI. *Walk as children of light* (Ephesians v: 8).

Put off the ways of darkness. Put off the works of darkness.

Now the question arises, "How am I going to get light.

"God is light, and in Him is no darkness at all." "The entrance of Thy word giveth light." Are you in the dark? Let the Word of God into your heart, and it will dispel the darkness. "Thy Word is a lamp unto my feet," and if you want light, just take the Word. It is the privilege of every one of us to walk in an unclouded sun all our days, if we will. I don't believe that it is the will of God that any child of His shall be in the dark. We are children of the day, children of the light; we have been born of His Spirit, and He brings light and peace. I believe that nothing is going to light up the dark places of the world like the old Book. Men talk about the light of nature, but we do not find that civilization has made any progress where the light of Christ and the Bible has not come.

Let me give you a passage from H. L. Hastings:

"A friend of mine visited the Fiji Islands in 1844, and what do you suppose an infidel was worth there then? You could buy a man for a musket, or if you paid money, for seven dollars, and after you had

bought him you could feed him, starve him, work him, whip him, or eat him—they generally ate them, unless they were so full of tobacco they could not stomach them! But if you go there to-day you could not buy a man for seven dollars nor for seven million dollars. There are no men there for sale now. What has made this difference in the price of humanity? The twelve hundred Christian chapels scattered over that island tell the story. The people have learned to read that Book which says, 'Ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ'; and since they learned that lesson, no man is for sale there."

VII. *Let us walk in good works* (Ephesians ii: 10).

Now, I do not believe that you will find a day pass in your life but that you can do some good deed if you will. Some one has described this world as two great mountains: one is a mountain of sorrow, and trouble, and darkness, and gloom, and disappointment; the other is a mountain of peace, and of joy, and of gladness; and if we can take a little from that mountain of darkness and put it over on that mountain of joy, and each one do a little, that mountain of darkness is going to grow smaller and smaller, and the other is going to grow larger and larger.

I learned a motto in England which I am going to pass on to you: "For our Lord Jesus Christ's sake, do all the good you can, to all the people you can, by all the means you can, in all the places you can, as long as ever you can." Keep that in mind, and pass it on to others.

You know that very often one little act of kindness

wili live a good deal longer than a most magnificent sermon. There is a preacher in Edinburgh, but I never think of him as a preacher, although he is one of the finest preachers in Scotland. Just one act is associated with that man that I will carry in remembrance to the grave. There is a hospital for little children in Edinburgh, and that great minister, with a large parish and a large congregation, goes one afternoon every week and sits down and talks with those little children—a good many of them there for life; they are incurable.

One day he found a little boy only six years old who had been brought over from Fife. The little fellow was in great distress, because the doctors were coming to take off his leg. Think how you would feel, if you had a little brother six years old, and he was taken off to the hospital, and the doctor said that he was coming forty-eight hours afterwards to take off his leg! Well, that minister tried to comfort the boy, and said:

“Your father will come to be with you.”

“No,” he said, “my father is dead; he cannot be here.”

“Well, your mother will come.”

“My mother is over in Fife. She is sick, and cannot come.”

The minister himself could not come, so he said:

“Well, you know the matron here is a mother, she has got a great big heart.”

The little chin began to quiver as the boy said: “Perhaps Jesus will be with me.”

“Yes,” said the minister, “He will be with you, and so will this good woman.”

The minister went around after the time of the operation, but the cot was empty; Christ had taken the boy to Himself. Think of a leading minister just going every week into a children's hospital, doing a thing like that!

Let us all walk the walk of good works. Find something to do, and do it every day, and you will never backslide, and you won't be asking, "Have I got to give up this and that?" Christ will give you something better than anything you give up. Oh, may God baptize us all with the spirit of love and the spirit of work!

THE UNKNOWN COMPANION.

“And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about three-score furlongs” (Luke xxiv: 13).

In the account of the two disciples going to Emmaus you will notice that they were very sorrowful. They ought to have been the happiest mortals on earth. It was the dawn of a new dispensation; it was the first day, you might say, of a new world. Here we have the first sermon that was preached after the resurrection, and it was preached by the Lord Himself. He found these two disciples very sorrowful; their hopes had all died. They were going back to their home seven or eight miles away. There was great danger, they thought, in Jerusalem. The head of their company had been crucified, and there was a storm rising against His disciples. Over and over again He had told them, before He left them, that on the third day He would rise; and this was the third day, and instead of their having faith to believe that He had risen, when the report came from the very foremost of the disciples, those that stood nearest to Christ, that loved Him perhaps the most, they were so full of unbelief that they doubted the word of the disciples that had brought the message, and they are going back into the country with their hearts crushed, bleeding, broken, and very sad.

There has always been a great discussion as to who the two were. One we know—Cleopas—who was the uncle of Christ. Some have thought that Luke himself was the other, and different ones have

been selected as the second. Now, I am inclined to think that instead of being two men these two were a man and his wife. I think it would be interesting to realize that a woman was one of the disciples that went to Emmaus.

In the twenty-fifth verse of the nineteenth chapter of John we read:

“Now there stood by the cross of Jesus, his mother, and His mother’s sister, Mary, the wife of Cleopas, and Mary Magdalene.”

We know, then, that Mary, Cleopas’ wife, was there at the cross, and it wasn’t likely that her husband would go off into the country seven or eight miles away when there was so bitter a feeling in the city, and leave his wife in peril. It doesn’t say that these were two men, they were two disciples—and if it was Cleopas and his wife they were uncle and aunt of Jesus Christ.

As they went, and were sad, Christ came along and walked with them. Some one has said that we do not sufficiently realize that if any two of us make Jesus the subject of our conversation He Himself will be of our company. Where two or three are gathered together in His name He is in the midst.

People have often wondered how it could be that Cleopas, one of His disciples, should not have known Him. That is not so strange. You remember that Jehovah appeared to Abraham as a way-faring man; to Jacob as a wrestler; to Joshua as a soldier with a drawn sword; so that He may have appeared to these disciples in a way that they should not know Him until He had gone from them.

They were so taken up with their sorrow that they

had forgotten all the sweet promises He had left of what He would do after His resurrection. That seemed to be hid from them.

When Christ drew near, "He said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?" Then He began to unfold to them the Scriptures. Now, do you know, if they had gone to the Scriptures in the time of their trouble, as they ought to have done, they would have lost sight of their trouble? He took them right to the Word of God, where they could get comfort.

There are four things I want to call your attention to:

1. Their minds were opened that they should understand the Scriptures.

2. He caused their hearts to burn within them. When God opens up the mind, and we receive the Word, then the heart begins to burn; and there isn't anything that will cause the heart to burn with joy and gladness like the Word of the living God.

3. He opened their eyes, that they should know Him.

4. He revealed Himself unto them.

LET US PICTURE THAT SCENE.

This man and his wife are going back from Jerusalem to their home in Emmaus. On the way a stranger joins them, and begins to talk with them. As they draw near the town the day is far spent, and the evening is coming on. And when they get to their home the stranger has made His company so precious, and His word so sweet, that they ask Him

to spend the night. And that is another proof to me that it was a man and wife, because "they constrained Him." A man and wife could constrain a person to stay over night, but two mere friends would hardly do so. It would be just like a man and wife to say: "Come in, we wish you would. We have plenty of room." So they all went in together.

I can imagine this woman preparing the evening meal, and as the two men sit there talking together, every once in a while the woman stops and listens. She can't help it. Oh, those words were so sweet! I wish every word the Son of God uttered on that occasion had been put on record. What an experience it must have been to hear Christ tell the meaning of the sacrifice of Isaac, and the brazen serpent and the ceremonies of the great day of atonement; to hear Him expound the fifty-third of Isaiah, and the twenty-second Psalm, and the other passages in Moses and the prophets concerning Himself! What an unfolding of Scripture, and how their hearts were thrilled as they learned those blessed truths! Some people say that we have outgrown the Old Testament, that the New Testament is all we need. But Christ used it; it was all He had. He set His seal upon it. It is recorded that He made quotations from at least twenty-two of the thirty-nine books. He referred to them constantly, and said that they must be fulfilled. Saphir has said that the gospel narrative is like a high table-land, but we cannot be spared the ascent from Genesis to Malachi. The one theme of the Old Testament is the Messiah, and until you realize that, you have not found the key to its treasures.

At last the evening meal is prepared, and they sit down and begin. I can just imagine Cleopas turning to the stranger and saying:

"Will you ask a blessing?"

Then He raised those pierced and wounded hands, and perhaps that is the way He revealed Himself to them. They saw the prints in the palms of His hands, the wounds that had been made at Calvary. And He is gone. Some one has said that now, as at Emmaus, Jesus loves to make Himself known in the breaking of the bread.

I do not believe they touched a morsel of supper, their hearts were so full, but they said:

"We must go back to Jerusalem and take the news."

They went back much quicker than they came out, their hearts leaping within them for joy. They found the disciples and brought the glad tidings:

"He is risen! We have seen Him, and He has talked to us."

To their dying day how they must have told over and over how they saw Him on that journey!

Oh, that Christ might come, and cause our hearts to burn within us. Let us pray that He may open our eyes and our understanding, and that He may just give us a fresh vision of Himself!

FELLOWSHIP WITH GOD.

No man has a real desire to walk with God until he has been redeemed by the blood of Christ, and so has been brought into fellowship with God. If we have turned away from the sanctuary and have neglected the statutes of God, and find our intellectual and spiritual food outside of the Bible and good literature, and are seeking satisfaction in the amusements of the world, we are certainly not in fellowship with God.

We read in the eighth Psalm that "no good thing will He withhold from them that walk uprightly." If God is withholding His good things from us, let us pause and find out what is keeping us from enjoying the blessing of God, why it is that we have lost power and have not had success in our Christian life. A good many people say that the Christian life has not been what they expected it would be when they started out. Others say that it has been a great many times better. Now, what is the trouble?

I believe that we are living in a glorious day; but there is a tendency among some people to get away from the old gospel. They say that we must give up preaching repentance and the atonement, and there is where a great many get off the track. If we give up the old doctrine of repentance, what are we to put in its place? If a man steals and wants to get right again, he must repent and be converted just as much now as he had to years ago. If a man is to become a child of God, and Jesus Christ is to set up His kingdom in that man's heart, it must

be done just as it was done five hundred years ago. If it is a fact that Jesus Christ died for sinners, then we don't want to change the doctrine of the atonement or any other teaching of God's Word. A man who has broken away from the great fundamental doctrines is like a blasted tree in the desert: there is no life and no power in him.

SEPARATION FROM THE WORLD.

In the sixth chapter of Jeremiah and the sixteenth verse we read, "Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." If a man is going to walk with God he must walk in the old paths, for God has not changed one whit. He is unchangeable. What we need is to go back to the old gospel, for "it is the power of God unto salvation unto every one that believeth."

Now, if we want to walk with God we must not try to bring Him around to our terms; we must go over to His terms. Here are some of them:

In II Corinthians vi: 14, we read: "Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

I do not believe that there is any doctrine more needed to-day in the Christian church in America than the doctrine of separation. We have lost power because the line between the church and the world has been almost obliterated. A good many people profess Christianity, but their profession does not mean much; the result is that the world does not know what Christians really believe. For every unconverted man that reads the Bible, a hundred read you and me; and if they see us hand-in-glove with the ungodly they are not going to have any confidence in our professions.

"Be not unequally yoked together with unbelievers." How does that strike Christians who are joined to the Odd Fellows and Free Masons? How is it with matrimony? How many ministers would marry a godly woman to an ungodly man? Why not take a stand and say you will not be a party to it? The courts are filled with divorce cases because Christian men and women have been yoked with unbelievers. Look at the mothers whose children have been unequally yoked with infidels and men of the world! My friends, if we want the power of God we must obey God's word, cost us what it may.

How is it about your life? Are you hand-in-glove with the world? If you are, how can you expect God to fill you with the Holy Spirit? I believe that the cause of Christ is suffering more from this one thing than any other ten things put together. God cannot give us power, because we are allied with the ungodly. The mirth that satisfies the world will not satisfy the true child of God, and yet how many of us are just looking to the world

for our pleasure. If we walk with God, we will not be asking, What is the harm of this and that? the question will be, What is the *good*? If a thing does not help us we will give it up for something better.

SUNDAY NEWSPAPERS.

Right here I want to say that I don't see how any Christian man or woman can touch the Sunday newspapers. You may go to church regularly, but I do not believe that Gabriel himself could hold an audience that has been reading the Sunday newspaper before they came to church. The time has come when the nation should rise up and cry aloud to God to stop this iniquitous thing. It is doing more harm to-day than any other one thing in literature. You can get along without it one day in the week, and I believe you are dishonoring God by having anything to do with it. If persons would rather read the Sunday newspaper than the Bible, if they cannot get along without the opera and the theatre, God have mercy upon them. A lady told me that she made a bargain with her husband that if he would go to church every Sunday with her, she would go to the theatre with him, but she lost all her influence over her husband by her compromise. A man or a woman never lets down the standard without losing more than they gain.

Keep the standard high and let God have the first place, and then He will withhold no good thing from you. Let the world call you a bigot—I would not give much for Christianity if the world had nothing to say against it. "Woe unto you when all men speak well of you." If the world has noth-

ing to say against you, Jesus Christ will probably have nothing to say for you.

If you want power, my friends, keep as far from conformity with the world as you can. "Be ye separate." If the kingdom of God is to be extended, we must have separated men and women, not card-playing, theatre-going, dancing Christians. That kind of Christians will never accomplish much for God in this world. "Be ye separate."

Jesus taught His disciples that they must be in the world but not of it. A Christian in the world is one thing, and the world in a Christian is quite a another thing. A ship in the water is all right, but when the water gets into the ship, it is quite a different thing. The churches are full of men and women who have no power at all. Where did they lose it? It was when they formed an alliance with the world.

Some people say that if you take that ground, you will stand alone, but I would rather be alone with God than to be with the whole world without God. A man who is with God is always in the majority. I do not believe a man ever got a thing by the sacrifice of principle that did not bring ruin.

My friends, if you want power with God, and with men, keep as separate from the world as you can. We have but a little while to live in this world, and our position ought to be that of men and women sent into the world to represent Christ to mankind. If we are Christians, we have been redeemed from this world. Our home is in heaven, and we are only here as our Lord's representatives. "He that saith he abideth in Him, ought himself also so to walk even as He walked."

NO ROOM IN THE INN.

I want to call your attention to a verse that you will find in the 2nd chapter of Luke, a part of the 7th verse:

“And they laid Him in a manger, because there was no room for Him in the inn.”

I want, if I can, to show that the human heart is very much like that inn at Bethlehem—no room for Christ. Every true child of God for four thousand years had been looking out into the mist of the future, and had been listening that they might hear the sound of His footfall. Away back in Eden, when man fell, the promise came that the seed of the woman should bruise the serpent's head; and from the time that Cain was born they were looking for that child. Most Bible students agree that when Eve said, “I have gotten a man from the Lord,” when Cain was born, she thought that he was the promised One. For four thousand years they had been watching and praying and waiting for the coming of the promised One, and yet the very first sound that falls upon our ear when He arrives upon earth is that there is no room for Him.

Mark how He might have come, with all the pomp and all the glory of that upper world. It would have been a great condescension for Him to have been born in a palace, rocked in a golden cradle, and fed with a golden spoon, and to have had the angels come down to be His nurses. But He gave up all the glory of that world, and was born of a poor woman, and His cradle was a manger, the lowest position that He could take on earth.

Then, for a moment, just think what He had come for. He had come to bless, not to curse; to lift up, not to cast down; to seek and save that which was lost; to give sight to the blind; to open prison doors and set captives free; to reveal the Father's love; to give rest to the weary; to be a blessing to the whole world; and yet we find that there is no room for Him.

I was in Chicago in the '50s when the Prince of Wales came to this country, and I remember how anxious that Western city was to get him out there. When the news came that he had accepted the invitation and was coming, they thought there wasn't anything in that city good enough for him. The best hotel was at his disposal, the freedom of the city was offered him, business was suspended, and every band of music within a hundred miles was brought into Chicago. When his train came near the city every bell was rung, cannons were booming, bands were playing, and there was intense excitement. The papers were discussing for days what he was coming for, and after he had gone, what the object of his visit was. I don't know that he ever told anyone what he came for. Some thought that he had come to look into the republican form of government. Some thought he had come for his health. Some thought he had come to look into our institutions. Some thought he had come to go out to the prairies, as he did, and have a buffalo hunt. He came and went. I don't know that Chicago was made any better by his coming; I don't know that any one was made any better by his coming; I don't know that he accom-

plished much on his mission. But I do know that when the Prince of Heaven came into this world He came on no secret venture. He proclaimed what He came for, namely, to bless the world; and yet there was no city that gave Him the freedom of it; there were no bells rung, there was no shout of welcome from the sons of men when He arrived. In fact, He was the most unpopular man that had ever come into the world. During all the six thousand years from Adam to the present time there never has been one that has come into the world that was thought so little of as the Son of Man. Only think what He wanted to do for men and women on the face of the earth—what God had sent Him to do!

I can imagine some of you saying, "If it had been known who He was, it would have been altogether different." But when those three wise men from the East who came to Jerusalem and wanted to know where He who was King of the Jews was born, and when it was found that He was born in Bethlehem, Herod sent down to Bethlehem and ordered that all the little children under two years of age should be put to death that he might destroy that child. He drew the sword, and it was never sheathed until it pierced the heart of the Son of God on Calvary.

AN UNWELCOME VISITOR.

Do you tell me He was a welcome guest anywhere during the time He was on earth, in any city or town He visited? If you will read His life carefully,

you will find no town or village wanted Him. After He had been baptized by John and was on the way back to Nazareth He performed a miracle. You would have thought that little town would have been highly honored to have such a townsman. He was greater than Jeremiah, or Isaiah, or Elisha, or Elijah, or Moses, or Abraham, the great patriarch. He was far greater than anyone that ever came into the world, and no little town in the history of this world could have been exalted like Nazareth if it had given Him a welcome. But we read that He went into the synagogue, as was His custom, on the Sabbath day, and found the place where it was written in Isaiah, and began to read, "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Then He closed the book. The next sentence was, "And the day of vengeance of our God." They might have been angry if He had read that, but He didn't. He will come back by and by, and take up the Book, and commence to read where He left off. The day of vengeance is coming. Then He began to teach them at Nazareth. Never in the history of the world would a town have heard a better sermon than they would have heard in Nazareth if they had let Him go on and preach. At first they were awed by His manner, and by the wisdom that fell from His lips. I see one man touch another, and he says: "Isn't this the son of Joseph? Isn't this the

carpenter's son? Where has He got all this wisdom?" He had been anointed from on high. He had received the unction of the Holy Ghost to preach. Some men were anointed to destroy. Samson was anointed to kill, and you will find all through history men who were anointed for certain kinds of work. Christ was anointed to preach the gospel to the poor, and they were very poor at that time; and oh, what a sermon they would have heard! But when He recalled the acts of God with the Gentiles they thought it reflected on their nation, and they began to gnash their teeth. They got so angry that they hurried Him out of the synagogue, and if He hadn't taken Himself out of their hands miraculously they would have taken the law into their own hands and hurled Him into perdition. Nazareth didn't have any room for Him. You never hear of Nazareth being proud of owning such a citizen. You do not hear of their sending a deputation afterwards to have Him come back and visit their town.

I have often tried to realize the feelings the Son of God must have had as He left Nazareth to go down into Capernaum among strangers, to think that He had been cast out of His own town! In all the after years when people crowded about Him they would say that He was not welcome in His own town where He had been brought up, that they wouldn't allow Him to stay in the town, but had cast Him out. That is the way He commenced His ministry.

He went down to Capernaum, and for a time He was very popular. He was heard by immense crowds, He cast out devils, and there wasn't any

one in the town that wanted to be blessed that He wasn't ready to bless. It wasn't long before His fame spread all over the country, and they came up from Jerusalem and the towns of Judea into that little town of Capernaum, and for a little while He was quite popular, and crowds surged up around him. But by and by it got too hot for Him in Capernaum. They would come up from Jerusalem and from other places, and stir up the citizens of Capernaum against Him. You will find Him going from town to town healing the sick, raising the dead, and casting out devils, and no man for three years ever did such a work on earth, and at the end there was no man so unpopular. You read of His going up to the annual feast at Jerusalem; you never read of Jerusalem giving Him a welcome. Although He had wrought many miracles, and many parables had fallen from His lips, although the most wonderful sermons that were ever preached on this earth were preached by Him, there was hardly anyone speaking a kind word for Him. Almost a universal hiss was going up against Him.

In one place you read that He looked towards heaven and sighed. I can imagine as He looked around Him and saw death and woe and misery, while so few people were willing to let Him bless them, and then looked to that world where all knew Him and honored Him and loved Him, where He had never been mistrusted, or called a blasphemer, or imposter—that was common all around Him when He was on earth—I can just imagine how, as He looked toward that world, He sighed, and longed to get back.

In another place it says He had been lifting up the standard very high, and many of His disciples "went back, and walked no more with Him." It is one of the sad scenes in His life. In another place it says: "Every man went to his own house, and Jesus went to the Mount of Olives." He didn't have any house to go to. He that was once rich became poor for your sake and mine. He that created all things had emptied Himself and become one of the poorest of the land. On an occasion like that He uttered the words: "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head." His cradle was a borrowed one. The only time that He ever rode on a beast it was a borrowed beast. His grave was a borrowed one. He hadn't an inch of ground that He could call His own. When He went to the Mount of Olives, the ground was His bed, the sod was His pillow. I can see Him with His locks wet with the dew of the night.

I often think if I had been living in those days I would like to have had a home in Jerusalem, I would have liked that very night to have asked Him to my home. But I presume my house would have been closed against Him like the others in the city of Jerusalem.

NO ROOM IN AMERICA.

Nearly nineteen hundred years have rolled away; the Son of God has been in glory these nineteen hundred years, and probably there is no part of this world where His gospel has been preached more faithfully than right here in America. Prob-

ably there has been no part of the world where Christ's character has been held up, and Christ has been pictured to the people and preached to the people, as He has in this country. And what do we see to-day? I would like to ask if you think human nature has changed one bit? Isn't it the same to-day? No room for the Son of God! Plenty of room for everything else, but no room for Jesus Christ personally.

I am not talking about religion. Almost everybody has some sort of religion, almost everybody goes to some sort of a church, and they will talk churches, and ministers, and elders, and deacons, and bishops and Pope; but when it comes to the personal Christ, there are very few that want the Son of God, there are very few that will make room for Him to-day. Don't think that I am exaggerating; I believe I am telling the truth. I believe the cry goes up from the earth to-day, "There is no room for the Son of God." I believe the heart of many a man and woman in this hall to-day is like that inn at Bethlehem, no room for Jesus Christ.

I would venture to say if it could be put to a popular vote to ask Christ to come back to this earth from which we have cast Him out, there isn't a state in this republic would vote to have Him back. Not only that, but I don't believe there is one county in all the twenty-seven hundred counties in this republic that would vote to have the Son of God come back. I don't believe there is a town or a precinct or a hamlet that would really vote to have Him come back. Perhaps you doubt that statement—you don't believe it. I want to say I

believe it emphatically. Not but what they would vote to have churches and church-fairs and all that, but I am talking now about a personal Christ. That makes all the difference in the world.

The human family is all divided up into sects and parties and societies, but I don't believe you will find a society that would vote to have Christ come back and reign in person, and have the will of God done in the earth as it is in Heaven. It is one thing to make that prayer, "Thy Kingdom come, Thy will be done in earth, as it is in Heaven," and quite another thing to desire it above everything else, and do all we can to advance the Kingdom of God and bring about that state of things. Do you tell me that there is a society of all the societies you know that would vote to have Him come back? Do you think the Free Masons would want Him as one of their members? I believed He would be black-balled by every lodge in the country. Do you think the Odd Fellows would want Him? What political party would vote to have Him? Do you think your bon ton society would want Him? I think He would break up some of these progressive euclyre parties, don't you? I think He would break up some of the rotten things that are going on in political parties, don't you? You think that the world wants Christ yet? It is one thing to be religious and talk pious on Sunday, but it is quite another thing to live out the principles on Monday and Tuesday and Wednesday and Thursday. We have a lot of Sunday religion, but it doesn't amount to much. If your religion doesn't carry you right through seven days of the week I wouldn't give a

snap of my finger for your piety; and if you are very religious during Lent and then serve Baal during the rest of the year, I wouldn't give much for your Lent services. There is a class of people who try to serve Jehovah on Sunday morning, but Baal the rest of the time. You can't do it.

All the whiskey men, all the saloons, would vote solid against Him, and no man who is dishonest in his business would want Him to come back—he wouldn't want Him to look over his ledger and see how his business is going on. No man or woman that is leading an impure life would want Him.

The fact is, there isn't room down here for the Son of God. He made the world, but the world hasn't room for Him. When He made your heart and mine He made room for Himself, but other things have come in and taken His place.

Have you ever had the feeling in your life that no one wanted you? I had it for about forty-eight hours once, and I shall never forget those two dark days and nights as long as I live. Oh, the sadness, the loneliness! And I cannot help feel that my Master must have been very lonely down here, to be called an imposter, a deceiver, possessed with devils, influenced and controlled by the lord of filth. How keenly He must have felt it, He who knew no sin! You know what His reward was: Gethsemane, Golgotha and the grave. When He had finished His three years' ministry, although He had blessed everybody that would take a blessing from Him, His disciples were only a little handful, Jerusalem didn't have room for Him. People say that if we could have truth and righteousness

embodied the world would fall down and worship truth. Don't you believe it! Truth was embodied in Jesus Christ, and the world slew Him. That reveals the human heart.

THE HOME AT BETHANY.

When the darkness was gathering around His path, and you could hear the mutterings of the storm that was going to sweep Him up to Calvary, there is one star that shines out over the eastern slope of Olivet that is very bright in my estimation. I can imagine one afternoon He stood in the outer court of the temple—for He was never admitted into the inner court—they never allowed Him in the place where the priests were, although it was His own temple—and a woman came in to worship. She saw the crowd, made inquiries as to who the speaker was, and was told that He was the prophet of Galilee. She says:

"I have heard a great deal of that prophet, but I never heard any good about Him. I am told He is a deceiver and an imposter. I think I will go and hear Him myself."

I can see that woman. She gets just as near to the speaker as she can, and stands there listening. That afternoon Christ, perhaps, uttered something like this: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of Me, for I am meek and lowly of heart, and ye shall find rest unto your souls; for My yoke is easy and My burden is light."

"Ah," said that woman, "that is what I want. I have sought rest, and have never been able to find it. I have sought it in the law, I have sought it in the

prophets, I have sought it here in the temple service; but my heart is so sad and lonely. Mother is gone, father is dead, and I want comfort. That man speaks of giving comfort; I never heard anything like that before. He doesn't speak like one of the rabbis. He doesn't teach like one of the Sadducees or Pharisees. I have never heard anything so sweet."

It may be that her prejudice and unbelief began to wear away, and she said:

"I have a good mind to ask Him out to my home. But," she says, "If I do, Mary, my sister, will be very angry. Lazarus doesn't believe in Him; he will be angry if I should ask Him. And then I will lose so many of my old friends; they will cut my acquaintance. I don't know of any of my Jerusalem friends here that believe in Him; they all think He is an imposter. It will never do to ask Him to my home. I will lose a good many of my life-long friends. I cannot afford to do it."

Perhaps the greatest struggle of her life went on there for fifteen or twenty minutes, but when He got through teaching, and the crowd began to disperse, she said:

"I will ask him."

She went and asked Him out to Bethany. Now listen: Christ has never refused an invitation during all these nineteen hundred years. I don't care how dark the home is; it may be the home of the vilest drunkard; it may be as dark as midnight; but ask Him to your home, and see how quickly He will accept the invitation. When Martha asked Him out to Bethany He accepted the invitation.

I can just imagine the first night when she got home and told her brother and sister what she had done, there was a good deal of opposition. The first time He entered that home, I see Mary looking at Him in a very suspicious manner. Lazarus, perhaps, doesn't speak to Him. But He hadn't been there a great while before He won His way into their hearts, and all three became His disciples. There was a dark cloud hanging over that home in Bethany. Martha and Mary and Lazarus didn't see it, but the Son of God saw it. He knew what was going to happen; He knew the hour was coming when they were going to need Him a good deal more, perhaps, than they did just then.

From that time on, when Christ was tired and weary with His work in Jerusalem, He would leave the temple, go out the eastern gate, cross over the brook Kedron, past Gethsemane where He suffered, climb Mount Olivet and go over beyond Bethphage, and down its eastern slope to that town of Bethany. Martha always had a room ready for Him. They loved to have Him come; He received a warm welcome. He always comes where He is wanted.

My dear friends, I want to ask you a question: Wasn't it the best day's work that Martha ever did when she received Christ into her home, when she made room in her heart for Him? Can you do a better thing while you are on earth than to make room for the Son of God? He has gone up on high to make room for every one that will believe on Him. John caught sight of the eternal city. He gives us a description of the home Christ has gone to

prepare: "Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." Don't let us become so engrossed with the world that we forget Him who has gone to make room for us in another and better and brighter world. Don't let the world come in and crowd that blessed Master out.

Mother, do you remember when that little child of yours died? Didn't you get a good deal of comfort out of the fact that the Son of God would take care of your child—that He had made room up there among the angels and archangels for your child? And will you let this world crowd Him out of your heart? Won't you make room for Him down here?

A few years ago I was reading of a good mother. A neighbor called on her one morning, and she was weeping bitterly. The neighbor said:

"What is the trouble?"

She answered, "You know I have only one child, and that child is fourteen years old to-day. Ever since she was born I have given my time to her. I have left society. Every night I have taken care of her, and there never has been one night since that child was born that I haven't been up some part of the night with her. And after toiling and working for fourteen years"—the child was idiotic—"that child doesn't know me from you. If she would give me one look of recognition, I would be paid for all I have ever done. It is so hard to

think that that child doesn't know me to-day from you."

How many of us have received one blessing after another from the Lord of Glory, and we never have once looked up and said, "Thank you, Lord Jesus; I will make room in my heart for you. You love me and I love you. I will serve you."

Be wise; make room for the Son of God. He comes knocking at the door of your heart, and while He knocks just open the door of your hearts and say:

"Yes, Thou art welcome, O, Son of God, into this heart of mine."

I remember one of the first times I ever spoke out of Chicago. It was in the state of Indiana. A gentleman met me at the train, and took me to his house. He said his wife was busy preparing for the meetings; there were to be quite a number of Sabbath school teachers there, and she was to entertain them, and she would like to be excused; and he had an engagement, and he wanted to be excused too. I asked him if he hadn't any children that I might go out and play with them.

"I have one, but she is not here," he said; and presently he said, "Mr. Moody, my only child is in heaven; I am glad she is there."

"How is that? Was anything wrong with her while she was living?"

"O, no," he said, and he went across the room, took up one of those old-fashioned daguerreotypes, opened it, and handed it to me. It was a picture of his little girl. The curls lay back upon her neck, and she was a beautiful child.

"How old was she when God took her?" I asked.

"She was seven years of age."

"And you are glad that only child of yours is gone."

Yes; I think I can honestly say I am glad; yes, sir."

"Would you tell me why?"

"When that child was alive I worshipped her. She was the idol of my heart. I had no place for God in any of my plans, everything centered in that child. Every night that I could get away from business early I would take her out riding. Sundays I used to take her out riding and walking. I gave up my time to that child on Sunday. We never went to church; we didn't care for church.

"One day I came home from business and found the child sick. She never had been sick. I thought she would soon be well, but before I knew it my child was dead. I accused God of being unjust. While others had large families of children, and God had spared them all, He had come into my home and taken my only child. I cursed, and was very bitter. The third day I buried the child. Up to that time I had eaten nothing; I hadn't shed a tear—my grief was too great. When I came back to my home it was as dark as the grave where I had laid my child. I walked up and down my room cursing. All at once I thought I heard her little feet coming towards me. The second thought came: No, they are silent in the grave—I shall never hear them again. Then I thought I heard her voice, and the second thought came: No, that has been silenced by death—I will never hear that voice

again. My anguish was so great that I threw myself on the bed and began to weep. While I lay there weeping I fell asleep. I suppose it was a dream, but it always seemed like a vision. I dreamed I was crossing a barren field, and suddenly came to a river. It looked so dark and cold that I drew back. But I happened to look across the river, and saw the most beautiful land that my eyes had ever rested upon. It was far better than this world, and I stood there gazing upon that land in my dream. I dreamed that death and sickness and sorrow had never entered there. Presently, what was my joy and delight to see beings there, and they all seemed so good and so happy! As I stood there gazing upon them, wishing that I was there, that I could get into that land where death could not come, what was my joy and delight to see my own darling child! When she caught sight of me, she left the company and came running down to the banks of the river, and she beckoned with her little hand, and said:

“Father, come over the river. It is beautiful here. Come right this way, father!”

“In my dream I went down to the river’s edge and thought I would cross it, but when I got there I found that it was too deep. I couldn’t ford it; I couldn’t swim. I tried to find a bridge or ferry, but I could find none. And that little voice sounded sweeter than when on earth, and she kept saying:

“‘Father, come right this way, it is beautiful here.’

“All at once I heard a voice; it sounded as if it came from heaven, ‘I am the Way, the Truth, and

the Life; no man cometh unto the Father but by Me.' The voice woke me from my sleep. I thought it was God calling me. I knelt that very hour by my bed, and gave myself to Jesus Christ; now my wife has been converted; I am superintendent of the Sabbath School; eight children in that school have been converted, and I no longer look upon my child as sleeping in the grave where I laid her, but it seems to me as if I see her in that world of light beckoning me to a better world. Every night as I lie down it seems to me as if my child is calling me. Every morning when I get up it seems to me as if my child is saying, 'Come, father, right this way.' I expect to spend eternity with her."

Am I not speaking to many to-day whose fathers and mothers have gone before them, and if they could speak, wouldn't they say, "Come this way, my son; come this way, my daughter?" Am I not speaking to parents whose loved ones have gone before, and who want to make room for you up there? Thank God, nineteen hundred years ago the Son of God crossed the stream, and to-day He is calling you. Oh, man, woman, won't you make room for Him?

REGENERATION.

I was twenty years old before I ever heard a sermon on regeneration. I was always told to be good, but you might as well tell a black man to be a white man as to tell him to be good without telling him how. You might tell a slave to be free, but that would not make him free, if you didn't help him. Christ not only tells us to be free, but He frees us. In the third chapter of Genesis we read how man lost life. In the third chapter of John we find how he gets it back again.

We are a bad lot, the whole of us, by nature. It is astonishing how the devil does blind us and makes us think we are so naturally good.

Suppose that your sins could all be stamped on your forehead, do you not think there would be a stampede? Take the best man there is here, the natural man that never has been born from above, never has been born of the Spirit, and suppose that everything in his heart could be brought to light. Suppose a photographer could take a photograph of the heart, do you think they would find anyone who would be willing to have such a photograph taken? Ladies crimp their hair and put on their best clothes; and men dress up and go to the barber's to get shaved, and then they go and have their pictures taken; and if the photographer flatters them and makes them look ten years younger, they say, "You are the first man to do me justice," and they order ten dozen photographs and send them to all their friends. That isn't a real photograph. Suppose he took a photograph of your heart,

would you send those around? Not much; you would break the plate and abuse the artist. Don't talk to me about people being naturally good and angelic. We are naturally bad, the whole of us. The first man born of woman was a murderer. Sin leaped into the world full grown, and the whole race has been bad all the way down. Man is naturally bad.

Man has lost the image of God. Take just one description that Christ gives of the human heart: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile the man." Now, I want to ask you how in the world can you get a pure stream when you have such an impure fountain? The trouble with people is that they are trying to make that stream good while the fountain is bad. It isn't patching up the old man that is needed, but it is hewing down that tree and putting a new graft in. It is an entire change—a new creation.

I have heard of reform, reform, until I am tired and sick of the whole thing. It is regeneration by the power of the Holy Ghost that we need. It isn't this trying to make men believe that they have just come a little short of the glory of God, and if they just apply a little whitewash on the outside, they will be all right. You may whitewash a pest-house but it will be a pest-house still.

I heard an Englishman tell of a man who bought a farm. There was a well on the farm, and they told him there was poison in the well. He said, "All right, I will fix it," and went and painted the pump,

thinking he was going to make the well all right by painting the pump. There are a lot of people who think they are going to make the well all right by painting the pump. What you want is to go to the source. Make the fountain good, and the stream will be good. Let the heart be right, and the life will be right, the hand will be right, the foot will be right. The seat of trouble is the heart, and what man needs is a new heart, a new creation.

The new birth isn't good resolutions, or good intentions, or turning over a new leaf, or making promises, or making vows. That isn't the new birth at all.

Perhaps some of you say, "What is it?"

Well, listen: "He came unto His own, and His own received Him not; but as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

When I was born of my mother, I got a nature from my mother, and I got a life from her; but in Boston seventeen years afterward, I was born from above; I got life from God; a new life, distinct and separate from the natural life. I got a life that is as everlasting as God's life; a life that there is no end to; eternal life. How did I get it? By receiving the Word of God into my heart. Christ says, "The words that I speak unto you, they are spirit, and they are life." There is life in His word. You take the Word of God into your heart, and there is the germ, there is the life. If I should take my watch and plant it, I wouldn't get any little watches,

would I? Why? Because the germ of life isn't there. If I should plant a bushel of gravel, I wouldn't get any more gravel, would I? But let me plant a bushel of corn at the proper time, let me get the seed and put it into the ground in the month of May, and let the dews of heaven come upon the land, and the rain and the sun, and out of the death of that corn will come a new life. "The words that I speak unto you, they are spirit and they are life." Then the Bible speaks, in another place, of "the incorruptible seed, which is the Word of God."

Culture is all right in its place, but to talk about culture before a man is born of God, before he has received this incorruptible seed into his heart, is the height of madness. Suppose I commence the first day of May and plow an acre of ground crosswise, and the next day I plow it lengthwise, and every day in the week except Sunday I plow that acre of land. I begin the first day of May and plow all through May and June and July. Once in a while I put a cultivator in and cultivate it, and I harrow it, and brush it, and roll it. I have been harrowing, brushing, rolling and cultivating for months, and you come along and say:

"Moody, what are you doing?"

"Doing! I am cultivating this acre of land."

"Well, I should say so! I was around here last May, and you were plowing that acre of land. Been at it ever since?"

"Yes."

"What are you going to put in it?"

"Well, I am not going to put anything in it, but I believe in a high state of culture."

You would say I was a first-class lunatic! But that is what is going on all the while in spiritual things.

Put the seed in, and then pray God that the dew of heaven may rest upon it, and you will have some results. There isn't a sower that goes forth and sows that kind of seed, but there are results.

To become a partaker of the divine nature is the greatest blessing that can come to any man this side of heaven. God has been very, very good to me. I can't tell you how good He has been these forty odd years. It has just been blessing upon blessing. He has just piled them up, oh, so high! I can't begin to tell you the goodness of God. But there is one blessing that just towers high above them all. You go to Washington and you will find there is one monument high above everything else—George Washington's monument. And there is one blessing that came to me one night—I remember the night—it was in a shoe store in Boston. I never go to Boston that I don't go around and take a look at that place where God met me and God imparted to me a new nature. Old things passed away that night; a new life dawned upon me; and that is the greatest blessing that has ever come to me this side of heaven. I got God's nature, a new nature, distinct and separate from the old nature. All the infidels that I have had come to me during these forty years and try to take it out of me, they might as well try to move Gibraltar. Don't I know there came a marvelous change that night that has transformed my life? I would doubt my existence as quick as I

would doubt that fact. If you are not sure that you have become a partaker of the divine nature don't eat, drink or sleep until you get that new nature.

And when you get that new nature, it is easy to serve God. His yoke is easy, His burden is light. It is a joy and delight. God isn't a hard master.

Oh, man, woman, you may be deceived about ten thousand things, but do not be deceived on this one thing! Make sure you have the divine nature, that you have been born from above, that you have been born of God, that you have a life that has come from God distinct and separate from the natural life, the carnal life; a new life, a new creation.

In India the swan is considered a sacred bird. They have a legend there that one day an old crane was out on the beach looking for snails, and down came a big white swan. The crane stretched out its great long neck, and said to the swan:

"Where do you come from?"

The swan said he came down from heaven.

"Heaven!" said the crane, "I never heard of that place. Is it far away?"

"Oh, yes."

"Is it a good country?"

"Oh, yes."

"Is it better than this?"

"Oh, far better"; and the swan went on expatiating about heaven, about its lakes and its rivers and its fountains and its climate.

The old crane stood there listening, and when the swan got through, said:

"Have they any snails there?"

The swan drew itself up and said, "No, vile things! They wouldn't have them in heaven."

"Well, then," said the crane, "you can have your heaven. I don't want it, I want snails."

Don't you see a mighty truth wrapped up in that legend? I have had mothers come to me and say, "Mr. Moody, isn't it strange that my boy doesn't like spiritual things? Isn't it strange that he would rather have low earthly things than spiritual things?" Strange? No! The natural man likes natural things, of course. The worldly man likes worldly things. Why shouldn't he? And the spiritual man likes spiritual things. Did you ever see a young man that has a beautiful mother, a lovely home, a godly father, and loving brothers and sisters, and the home a little paradise on earth, and he will turn his back on that home and go down to Boston, New York and Philadelphia, and get into what you call the slums, and he will go down, down, until he gets to a miserable old saloon where he is willing to clean out spittoons for drink. Tell him his mother wants him, is praying for him, and will give him a warm welcome, tell him how his father will receive him, tell him there is going to be rejoicing in his home if he will come back, tell him how his brothers and sisters long to have him come back, and he will turn and say:

"No, I want whiskey!"

He has the old nature. He wants snails.

Tell him that he is going to lose his soul, tell him he is making shipwreck of his life—in fact he has made shipwreck of his life—tell him about the glories of heaven, and he will say:

"You can have heaven with all its glory. You may have my mother; I will crush her under my heel. I despise Christianity."

He has the old carnal nature. But if he gets God's nature, he gets out from those surroundings pretty quickly. You can't keep him there. I have seen men down in the slums converted, changed, and the next night they would have a new paper collar, and in the course of a week they are out of that crowd. What men want is to be born from above, born again, born of the Spirit; and then they will live for heaven. And you will never get a man or woman that will live for heaven until they are born from above, until they get the divine life.

How solemn these words are: "Except a man be born again, he cannot see the Kingdom of God," much less inherit it. If this thing be true, it is a most solemn thing, and you and I cannot afford to be deceived. Let us put the question here to ourselves: Have I really been born of the Spirit?

I just as much believe that a man has got to be born from above before he wants to go to heaven, as I believe that I exist. Take an unregenerated man, and put him under the shadow of the tree of life, and it would be hell to him. Take the carnal man, the natural man, and put him in the crystal pavements of heaven, and it would be hell to him. Man has got to have a divine nature before he will want to go to heaven. If he has this low nature, he doesn't want to go there. He would be out of his element, he would be out of his atmosphere, if he got there.

Make sure that you are in the Kingdom, that you have been born into it. We have a law in this country that no man can be president of the United States unless he was born here. I never heard any foreigner complain of that law. I want to know if the God of Heaven hasn't a right to say who shall come into His Kingdom, and hasn't He a right to say how they shall enter it? I think He has.

This is an awful'y solemn question. Put it now to yourselves: "Have I been born again? Have I received the gift of God, which is eternal life?" If you haven't, let this truth sink into your soul, that you will never see the Kingdom of God. You may see the kingdoms of this world, but the Kingdom of God you will never see. You may cross the Atlantic, and you may go to London and see the Prince of Wales, you may go to Germany and see the Crown Prince of Germany, you may go to Italy, you may go to other nations; but the Prince of Peace you will never see. Your uncircumcised eye shall never rest upon him, except you are born again. You may go to London and go into the tower of London and see the crown of England, but the crown of glory your eyes shall never rest upon. You may go across this continent, and you may see those trees that have been growing out there on the Pacific Coast, some of them were perhaps growing when Moses was on earth, but there is one tree that your eyes shall never rest upon, the Tree of Life that grows in the midst of the paradise of God. You may see the beautiful cities of the earth; you may see old Rome, and London. and Paris, and New York in all their glory, but the city which

hath foundations, whose builder and maker is God, your uncircumcised eye shall never rest upon. You may see the beautiful rivers of earth; you may see the great Mississippi; you may see the Amazon and other mighty rivers; but the river that bursts from the throne of God, your eye shall never rest upon except you are born again.

Mother, perhaps you have not a hope in Jesus Christ. That little child that left you a few months ago lived long enough to twine itself around your heart, then death came and took that little child into a brighter and better world: you will never see that child again except you are born of God.

Oh, how solemn, how awfully solemn these thoughts are! If any of you have loved ones that have a glorious hope of immortality, and they are beckoning you to a better and brighter world, oh man, woman, be wise, be wise to-night; make sure you get into the Kingdom of God. Make sure now!

THE PRECIOUS BLOOD.

In I Peter i: 18, we read: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot."

Peter was an old man when he wrote those words. I suppose the blood of Jesus grew more precious to him as the years went by.

IT REDEEMS.

Now, why is it precious? First, because *it redeems us*. Not only from the hands of the devil, but from the hands of the law. It redeems me from the curse of the law; it brings me out from under the law. The law condemns me, but Christ has satisfied the claims of the law. He tasted death for every man, and He has made it possible for every man to be saved. Paul says, God gave Him up freely for us all, and what we want to do is to take Him.

Silver and gold could not redeem our souls. Our life had been forfeited. Death had come into the world by sin, and nothing but blood could atone for the soul. If gold and silver could have redeemed us, do you not think that God would have created millions of worlds full of gold? It would have been an easy matter for Him. But we are not redeemed by such corruptible things, but by the precious blood of Christ. Redemption means "buying

back"; we had sold ourselves for naught, and Christ redeemed us and bought us back.

A friend in Ireland once met a little Irish boy who had caught a sparrow. The poor little bird was trembling in his hand, and seemed very anxious to escape. The gentleman begged the boy to let it go, as the bird could not do him any good; but the boy said he would not, for he had chased it three hours before he could catch it. He tried to reason it out with the boy, but it vain. At last he offered to buy the bird. The boy agreed to the price, and it was paid. Then the gentleman took the poor little thing, and held it out on his hand. The boy had been holding it very fast, for the boy was stronger than the bird, just as Satan is stronger than we; and there it sat for a time scarcely able to realize the fact that it had got liberty; but in a little it flew away chirping, as if to say to the gentleman:

"Thank you! thank you! you have redeemed me."

That is what redemption is—buying back and setting free. Christ came to break the fetters of sin, to open the prison doors and set the sinner free.

IT BLOTS OUT SIN.

It is precious, because *it blots out sin*. Thank God for that! You see a cloud, and it is gone soon into vapor and disappears; can it ever be found in the history of the world? Never. There may be other clouds, but that cloud will never appear again. A child writes on his slate, and then rubs the writing out. Where is it gone? It can not be found. Can any of your modern philosophers find it? And so does the blood of Jesus Christ blot out

sin. There was a woman in Ireland they were telling about when I was over there, that had a little class in school; and she asked if there was anything that God couldn't do. And one little child said, "Yes, He can't see my sins through the blood of Jesus Christ." That is what He cannot do. The blood just blots out.

I believe that when we get to heaven we will find men whom we have known to be thieves and drunkards and murderers, men as black and vile as any men that ever trod this earth, as pure as the Son of God, because the blood of Jesus Christ has made them clean. And so any man or woman in this wide world who is steeped in the blackest kind of sin, can be as white as a lily by the blood of Jesus Christ.

IT BRINGS US NIGH.

Another thing: *the blood brings us nigh.*

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Ephesians ii: 13).

It not only brings us near to God, but brings us near to one another. I can go to any community where I am an entire stranger, and preach this doctrine of atonement, and get better acquainted in twenty-four hours than I could if I talked about old Socrates and Plato for twenty-four years. The blood brings us nigh; we realize that we are "blood relatives." The tie is stronger than any natural tie. If a church got divided and I wanted to bring them together, what I would do would be to preach Christ. Hold up the cross, and you will

get the true believers around it in a little while; but go to preaching science and botany and astronomy and metaphysics, and you will get them all quarreling. The cross is the drawing power. The cross is the center. Bring people nigh to it and you bring them nigh to each other.

Let some one die, and see how quickly the family will come together. So we gather around the cross where Christ died for me and for you. That brings us nigh; I am a blood relative of yours.

IT MAKES PEACE.

The blood is precious because *it makes peace*. "Having made peace through the blood of the cross" (Colossians i: 20).

You can look for peace the world over, and you will never find it until you get to the cross. You haven't got to make it; it is already made. Did you ever think, when Christ died, He made out His will? Perhaps you thought you had never been mentioned in any will. Well, you have, if you are a child of God. When Christ was on the cross, He made out His will. He willed His spirit back to His Father; He willed His body to Joseph of Arimathea; He willed His mother to John the son of Zebedee; and then to His disciples He said, "Peace I leave with you; My peace I give unto you." Joy and peace were His legacies. Pretty good legacies, weren't they? You can have them if you will.

They say now-a-days that they can't make a will that is so sure that some keen lawyer can't smash it all to pieces; but I challenge any man to break Christ's will. He rose to execute His own will.

Neither man or devil can break it. He made peace by His blood on the cross.

I want to say very emphatically that I do not believe there is a man or a woman on this earth who knows what peace of conscience and peace of mind and peace of soul are who doesn't know the doctrine of the atonement. I do not believe there is a spot where peace can be found except under the shadow of the cross. The billows may come surging and rolling up against us, but if we find refuge and shelter under the cross of Jesus Christ we have peace.

Do you want peace? Is your soul tossed on the waves of trouble and sorrow and persecution? If you do, my friends, just get hold of this doctrine.

During the last days of the civil war, when many men were deserting from the South, Secretary Stanton sent out a notice from the War Department that no more refugees be taken into the Union army. A Southern soldier hadn't seen that, and he came into the Union lines and they read the order to him. He didn't know what to do. If he went back into the Southern army he would be shot as a deserter, and the Northern army wouldn't have him. So he went into the woods between the armies and stayed until he got starved out. He saw an officer going by, and he rushed out of the woods and told this officer that if he didn't help him he would have to take his life. The officer asked what was the trouble. He told him. The officer said:

"Haven't you heard the news?"

"No, what news?"

"Why, the war is over. Lee has surrendered. Peace is declared. Go to the first town, and get all the food you want."

The man waved his hat and went to the town as quick as he could.

I want to say that peace is declared, the war is over. Be ye reconciled to God, and the whole thing is settled. The trouble is on your side. The blood is on the mercy seat, and as long as it is there the vilest sinner can enter and be saved for time and eternity.

IT JUSTIFIES.

It is precious, because *it justifies me*. "Being now justified by His blood we shall be saved from wrath through Him" (Romans v: 9).

I haven't been able to climb up to the height of that word "justified." Do you know what it means? It is better than pardon. Justification means that there isn't a charge against you. Your sins are completely wiped out; they are not to be remembered; they are not to be mentioned. Think of it! God says He puts them out of His memory. In other words, I have been running up an account down at the grocery store for some years, and I haven't any money to pay. I go down there, and the store-keeper says:

"Mr. Moody, I have good news for you. A friend of yours came here to-day and paid the whole bill; it is all settled."

That is justification. "Who shall lay anything to the charge of God's elect? God that justifieth?" He won't do it; He would be a strange judge if He justified a man and then brought a charge against

him. "Who is he that condemneth? Christ that died, yea, rather that is risen again?" Thank God for the precious blood which justifies me. No wonder when that truth dawned on Martin Luther, he rose and he shook all Europe.

IT CLEANSSES.

It is precious because *it cleanses me*. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (I John i: 7).

The blood of Jesus Christ cleanses from all sin. Think of it. Not a part of our sin, but ALL. We Christians ought to be the happiest people in the world.

IT GIVES BOLDNESS.

And it is precious because it is going to *give me boldness in the day of judgment*. Isn't that good?

Do you know I pity these people who live all their life-time under the bondage of death. If I am behind the blood of the Son of God, judgment is already passed; it is behind me; it is not before me. Know ye not that ye shall judge the world? People live in constant dread of the great white throne judgment. When that comes, I am going to be with Christ on the throne, I am not going to be judged! That day is passed to the true child of God. "He was wounded for our transgressions, He was bruised for our iniquities," and is God going to demand payment twice? I am going to *have boldness in the day of judgment*.

There is a story of a man who was going to be tried for his life, and if found guilty there was no hope for him unless the king would intercede. They went to the king, and he finally consented to give a pardon, but he said:

"Let it be secret, and if the man isn't condemned, do not say anything about it; if he is condemned, he can use the pardon."

The man went into court with the pardon in his pocket, and he was quite cheerful about his trial. It went against him, and when the judge pronounced the sentence upon him, he took pains to say that he and the whole court were shocked to think that a man could be on trial for his life and be so unconcerned.

When the judge got through, the man stepped up and laid the king's pardon on the judge's desk, and walked out bold as a lion.

You have a charge against me. What do I care? God has justified me. He comes and says, "Moody, you are a saved man." Yes, saved by grace, saved for time and for eternity.

EMBLEMS OF THE HOLY SPIRIT.—I. FIRE.

The best definition I can find of “emblems of the Holy Spirit” is: God’s chosen illustrations from natural things to help us to understand the work of the Holy Spirit, whereby, through the physical senses, we may get a clear grasp of important spiritual truth.

The first emblem of which I want to speak is fire. There are three things that this holy fire does—it *searches*, it *purifies*, it *illuminates*.

I. FIRE SEARCHES.

Some years ago, at the beginning of one of the Northfield conferences, a minister preached on the text, “Ye shall receive power after that the Holy Ghost is come upon you.” Through the whole audience there was hardly a man that did not rise to show that he wanted to receive that power. A week later some of them were in a wretched state. They found that they were not ready to receive the power, and we had to turn to the one hundred and thirty-ninth Psalm, last two verses. What a day it was! I believe that great good was done when we got on our faces and made this prayer from our hearts: “Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.” There is no use talking to others until we are right ourselves. “Search me, O God”—not my neighbor, not my friend, but *me*. If the Holy Ghost searches us, it will be a heart work.

This is precisely what God's holy fire does; it searches. When I was going through the land of Goshen in Egypt, a few years ago, as I came near the city of Alexandria, I saw the strangest sight I had ever seen. The heavens were lit up with a new kind of light, and there seemed to be flash after flash. I couldn't understand it. I had heard that the Khedive had died, and that a new Khedive was coming into power. I found later that England had sent over some war vessels, and the moment that darkness came on they had turned their searchlights upon that city. It was almost as light as at noonday. Every street was lit up, and I do not suppose that ten men could have met in any part of Alexandria without being discovered by that searchlight. Now I am anxious that God may turn His searchlight upon us, and see if there be any evil way in us; and when we get right ourselves there is no trouble about reaching other people.

2. FIRE PURIFIES.

"I indeed baptize you with water unto repentance," said John the Baptist, "but He shall baptize you with the Holy Ghost and with fire." Until the fire came the disciples were not qualified to work for God. They were all the time making blunders. The two sons of Zebedee, afterwards noted for their meekness and humility, wanted to call down fire from heaven and consume a town in Samaria that had refused Christ the common hospitality of that day. Christ came not to destroy life but to give

life. The disciples never did a thing or said a thing that was worth recording until the fire of Pentecost came and took the dross out of them.

There are some things that water cannot do. It may cleanse the outside, but fire searches not only the outside but the inside; it is penetrating. Take a lump of quartz, filled with beautiful pieces of gold, which you can see sparkle. If dust gets on it and covers up the gold, you can wash the dust off. But there is one thing you cannot do with water—you cannot get the gold away from the dross. There is only one way to do that—put it into the fire and melt it. Then the pure gold will come out, and the dross may be thrown away. What we need is to have the fire kindled that shall burn up all the dross and let the pure gold shine forth.

Notice also in the Bible that when God called a man to do a higher service He met him in fire. Moses had all the wisdom of the Egyptians. He had been forty years in the schools of the Egyptians; he had been forty years back there in the desert; eighty years, and yet that man never did anything good that was worth putting on record! In fact, he made a blunder; he killed an Egyptian and had to flee. His life was a failure up to the time that God met him at the burning bush. That marked a new epoch in his history, and if you meet the God of the burning bush you will remember how you met Him. From the time that God met Moses at the burning bush, he became one of the greatest powers this world ever had. Isaiah and Job and Jeremiah and Moses, all of them had to fall before God and see their utter unfitness for the work.

Have you who have gone into Christian work ever had any such experience? Have you ever passed through the furnace, and been taught by the Spirit of God that all your natural gifts go for naught unless you have the fire of heaven in your soul? You can't go on heavenly missions without heavenly fire. When Isaiah saw the vision of God's glory he said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts." Death to self; that is what it means. The first step to a higher service is the end of self. God's way *up* is *down*. God never yet lifted up a man high that He did not cast him down first; never. Self must be annihilated. When we get to the end of our own power, then it is that the power of God is manifested in us.

People say they haven't strength. The fact is, they think they have too much. People say they haven't wisdom. The fact is, they think they have too much wisdom. Oh, may this fire come upon us, and burn up all our own strength and wisdom, so that we may lean upon God's strength and God's wisdom!

You ask, "How am I to humble myself and get to the end of myself?" I will tell you. One look at God does the work. Isaiah saw God lifted high on His throne; and what a blessing he has been all these centuries. Why? Because he was purified by the God of heaven and received a divine call. Let this purifying process go on. If there is something wrong in your life, make up your mind you are going to get right, first of all. No man or

woman is ready to receive the gifts of God until **the** heart is right.

3. FIRE ILLUMINATES.

When God has searched and purified you and made you a vessel fit for His use, the next thing is, He will *illuminate* you.

What this country wants is some illuminated Christians—men and women lit up by the Holy Ghost. If we are so lit up by the Spirit of God it will not be necessary for ministers to stir us up to work; they will have to hold us in. In Hebrews, the first chapter and the seventh verse, we read, "And of the angels He saith, Who maketh His angels spirits, and His ministers a flame of fire." A flame of fire! that is what we want—illumination. As the Quakers call it, an "indwelling light."

What did the one hundred and twenty disciples get on the day of Pentecost? *Illumination*. The light of heaven flashed in upon them. Remember Stephen's shining face. We see very few illuminated Christians now. If every one of us was illuminated by the Spirit of God, how we could light up the churches! But to have a lantern without any light, that would be a nuisance. A Christian without light is like that. Many Christians carry along lanterns and say, "I wouldn't give up my religion for yours." They talk about religion. The religion that has no fire is like a painted fire. They are artificial Christians. Do you belong to that class? You can tell. If you can't, your friends can.

There is a fable of an old lantern in a shed, which

began to boast because it had heard its master say he didn't know what he would ever do without it. But the little candle within spoke up and said:

"Yes, you'd be a great comfort if it wasn't for me! You are nothing; I'm the one that gives the light."

We are nothing, but Christ is everything, and what we want is to keep in communion with Him and let Christ dwell in us richly, and shine forth through us.

I have a match box with a phosphorescent front. It draws in the rays of the sun during the day and then throws them out in the dead hours of the night, so that I can always see it in the dark. Now that is what we ought to be, constantly drawing in the rays of the Sun of Righteousness and then giving them out. Some one said to a young convert:

"It is all moonshine being converted."

He replied, "Thank you for the compliment. The moon borrows light from the sun, and so I borrow mine from the Sun of Righteousness."

That is what takes place when we have this illumination.

When the early Christians had been purified, and at last were ready, they lit up all Jerusalem, and the light spread from Jerusalem to Samaria and to the uttermost parts of the earth. I believe if we could get that fire of Pentecost into the church of God, Christianity would have a mighty power.

The tabernacle in the Wilderness was lit up all the time. The cloud of the Lord was upon it by day, and the cloud of fire was on it in the night, in the sight of the house of Israel throughout all their

journeys. Then when Solomon had finished the temple in Jerusalem the Shechinah came in and filled it with the glory of God, and the fire burned there day and night. What do we represent now? Our bodies are the temples of the Holy Ghost. As the Holy Ghost lit up the tabernacle in the desert, and the temple at Jerusalem, so we are to be lit up by the Spirit. Let us ask God to keep this fire burning.

One verse from Jeremiah: "Then I said, I will not make mention of Him, nor speak any more in His name. But His word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." When we are filled with the Spirit of God and the Word of God, we cannot but speak. We cannot but shine. A lighthouse does not need to make itself shine; it can't help it. You don't have to put up a notice, "This is a lighthouse." The light tells its own story. I pity a person who goes around with a little light saying, "Look at my light; I shine." If you are filled with the Spirit of God you will shine so that no one will need to be told.

I do not know of anything that America needs more to-day than men and women on fire with the fire of heaven; and I have yet to find a man or woman on fire with the Spirit of God that is a failure. I believe it is utterly impossible. They are never discouraged or disheartened. They rise higher and higher, and it grows better and better all the while. My dear friends, if you haven't this illumination, make up your minds you are going to have it. Pray: "O God, illuminate me. O God, fill me with Thy Holy Spirit."

EMBLEMS OF THE HOLY SPIRIT.—II. WATER.

Water has three characteristics as an emblem of the Spirit—*cleansing, fertilizing, and refreshing.*

We read in Ezekiel xxxvi: 25-28:

“Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you and cause you to walk in My statutes, and ye shall keep My judgments and do them.”

Notice, a work of cleansing, a work of renewing, a work of empowering. In the fourth chapter of John we see how literally that was fulfilled:

“Jesus answered and said unto her, If thou knewest the gift of God, and who it is saith unto thee, Give me to drink, thou wouldst have asked of Him, and He would have given thee living water. Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.”

He gave the woman of Samaria a draught of that water, and it took all the vileness from her; she was cleansed, and became a power from that very hour. If He heard the prayer of that fallen Samaritan woman and gave her that water, will He not hear you if you desire above everything else the water of life? The Lord delights to hear and answer

prayer. He gave that woman more than she expected. She came to get a pot of water, and, thank God, she got a fountain of living water bubbling up in her life! Water rises up to its own level. This water came down from heaven and carried her back to the very presence of God, so that she became from that very hour transformed and changed.

I. WATER CLEANSSES.

This work has been going on all these centuries. There is not a person whose heart may not be pure and white and clean if he will let this living water flow into it. The Lord is just as ready to hear prayer as ever. I remember during the war, a soldier who cried out, "Oh, for a draught of water from my father's well!" It was in the spring of the year, and the water was muddy. The dying soldiers were very thirsty, for the loss of blood in the hot weather brought on great thirst. That poor fellow, like David when he sighed for the water of Bethlehem, said, "Oh, for a draught of water from my father's well!" I believe when that cry goes up from a thirsty soul, God delights to give us the living water.

People ask, "How can I keep impure thoughts out of my mind?" The Bible tells us (Eph. v: 26) that there is no way except to let this living water flow constantly through your mind. We are cleansed "with the washing of water by the Word." Let clean water flow through a pipe that is full of dirt, and it will soon clear the pipe and come out as pure and clean as when it passed into the pipe.

Keep in mind that the word of God will cleanse every one of us if we will let it flow from Christ. I have yet to find a man or woman earnestly reading his Bible daily who became a backslider. It is men and women that neglect this living water, that get away from the living fountain and hew out broken cisterns that can hold no water, that are subjects for Satan to work in and through. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word."

Live according to the Word of God, and your life will become pure. It is chiefly by the Word that the Spirit of God deals with men. Christian people read Sunday newspapers, made up of all kinds of stuff that isn't fit to go into a home on a week day; they crowd their minds with that, and the Word of God is neglected. "Thy word have I hid in my heart that I might not sin against Thee." An old Scotchman says, "It is a good thing in a good place for a good purpose." Many people have the Bible in their heads, or in their pockets; but we need to get it down into our hearts. The priests and the Levites had their religion in their heads, but the Samaritan had it in his heart, and he helped that poor wounded Jew. People pray, "Oh, God, make me pure," and then they neglect the only thing in the world that will make them pure. It is impossible to have a pure life without the Word of God. Sin has driven God out of the hearts of people. What we want is the Spirit of God to come back and drive sin out. God will never use any man or woman who is not clean in heart. God wants purity of heart; and His Spirit will cleanse

and purify every one who seeks Him above everything else.

2. WATER FERTILIZES.

There is no use in looking at water or thinking how delicious it would be if we had it; no well can satisfy thirst by looking at it. Turn to the seventh chapter of John:

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive; for the Holy Ghost was not given, because that Jesus was not yet glorified.)"

A good many people have life, but that is all; they haven't this living water in abundance. They are satisfied with their present attainment, and the water doesn't flow out. They are not fruit-bearing Christians at all; they have very little power. The poor Samaritan woman drank deeper than Nicodemus of the water of life. She turned her whole town upside down—no, *right side up*. Nicodemus got a pitcher of living water, but this woman got a whole well full. But in the seventh chapter of John's Gospel, we have the highest type. If the church of God in America lived in this seventh chapter it would be revolutionized.

When I was a boy I used to carry water up the hill when the old well at mother's used to get dry. When I went back there to live, I remembered how I used to have to tug the two pails of water, so I

found a spring on the mountain side and laid pipes. Now I don't have to carry water to my house; I sit there and let it run. The first few years in my Christian life I was all the time tugging and carrying water; but now I have a river that carries me. Christ came that we might have life more abundantly; and He wants to give us this living water, that it may flow in upon us and through us. God isn't stingy. He doesn't want us to live, as we say, "at this poor dying rate." *Living* rate is what we want! If this water is so free and abundant, you can have it, if you will.

Now I believe it is literally true that rivers can flow forth from us if we are only Spirit-filled. No man or woman is fit for God's service until he has been filled. If I haven't grace enough to keep my temper, the less I try to do for Christ the better. One of the saddest things in the world to-day is to see men and women that haven't any testimony for Christ. A great many sisters cannot lead brothers to Christ because they haven't grace enough to shine, not enough of the living water; it doesn't flow out. If people have to hunt up your Christianity, it doesn't amount to much. I would give more for Elijah than those seven thousand people that never bowed the knee to Baal. What are seven thousand Christians good for if no one can find them except the Almighty?

We may be the outlet for rivers of living water, and you need not go back to the days of the apostles to prove it. We are apt to think that those were marvelous days, that Pentecost was a miracle never to be repeated. Pentecost was just a specimen day.

A few years ago a young man was living in a small town in England, and the Lord said to him:

"Charles, go up to London, and rivers of living water will flow from you."

Up he went, and for forty years he preached in that great metropolis, and brought thousands to Christ. Every Wednesday sermons were printed and translated into different languages and sent all over the earth. He founded an almshouse for the poor. He was editor of *The Sword and Trowel*. He had an orphan asylum for two hundred and fifty boys, and another for two hundred and fifty girls. I can't begin to tell the streams that flowed forth from that man. He got the secret, as a young man, of being filled with the Spirit of God; and God let living waters flow through him.

The first time I went to California, I found as I passed through the beautiful Sacramento valley, that some of the ranches, as they call them, were perfectly green; everything seemed so luxuriant, and there seemed an abundance of everything; and just across the fence or line was another ranch where there wasn't a single thing; everything was all dry.

I said to a gentleman in the car, "What does that mean?"

He replied: "You must be a stranger in this part of the country. That farm that is so green is irrigated. They bring water down from the mountains, and it makes no difference how long we have a dry season, they have abundance of water."

I have been in some churches and have met a member as dry as a dry brook, with no spiritual

life or growth, while right alongside of him has been one who was all the time bringing forth fruit. What is the secret? One was under the fountain and the other was not.

When Isaiah preached, it was the darkest day that Israel had ever seen, but he could look forward and see a glorious day coming. "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My spirit upon thy seed, and My blessing upon thine offspring". There is a promise. Water is fertilizing. You can't help but bring forth fruit when there is abundance of the Spirit. You can have all this water you want. It is abundant, and God wants to give it to us.

3. WATER REFRESHES.

In the seventh chapter of Revelation, the seventeenth verse, it says, "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Man and beast like to get near water. Nearly every large city in the world is built on the banks of some sea or ocean, lake or river; and the City of God is described as being on the banks of a beautiful river.

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

I have seen many beautiful rivers, but I am look-

ing forward to that time when I shall see the river that bursts from the throne of God and flows through the midst of the Paradise of God.

Did you ever think that the last invitation that was ever sent down into this world from heaven was that we might come and take the water of life freely? The word "come" begins in Genesis and goes clear through to Revelation. Nineteen hundred times we have it in the Bible. The patriarchs took it up, the psalmist took it up, the apostles took it up, and the voice grows louder and louder until it comes into the last book of the Bible and the last chapter, and a'most the last verse. "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." It seems as if, after the Lord had been in glory about sixty years, He saw some who said that they didn't know that God wanted them to be saved. They may have been stumbling over something that Paul had said. And the Lord of Glory came down to earth, and the first man He met was John on the Isle of Patmos. And Christ said:

"John, I want you to write some messages to the church."

What a day it must have been for John! He took up his pen and began to write, and he went on writing, writing, and writing.

"Now, John," the Lord said, "put in one more invitation. Make it so broad that all the world shall feel that they are invited."

And the last invitation sent down into th's poor thirsty world is: "Let him that is athirst come.

And WHOSOEVER WILL, let him take the water of life freely!"

Take it freely! May God help you to drink more of this water to-day than you have ever drunk in your past life.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." I would rather be filled with the Spirit of God than have anything this world can give; and if that is your desire, your aim, God will not disappoint you.

How easy it is to work for God when we are filled with His Spirit! His service is so sweet, so delightful; He is not a hard master. People talk about their being overworked and breaking down. It is not so. It is overworry and care that wears people out. This nervous prostration that is overcoming so many men and women of America is all because they haven't this fullness of the Spirit that will just lift them above the turmoils and vexations of earth.

Now, if you want this fullness, remember that God commands us to be filled, and He won't disappoint us. We cannot fill ourselves, nor can we fill another. May God help us to get our eyes higher than man. Go to the living fountain that flows on and on, and drink to-day until your thirst is quenched. If you want the Holy Spirit above everything else, then nothing else will satisfy you. What does a hungry man want? Bread. What does a thirsty man want? Water. Not fame, not honors, not society, not position. And the thirsty soul wants the living water to quench his thirst. He doesn't want to drink from any stagnant pool,

but he wants this clear, life-giving, sparkling water. I believe God will give every one of us salvation, and then He will give us His spirit to work out this salvation.

EMBLEMS OF THE SPIRIT.—III. RAIN AND DEW.

Rain and dew are emblems of the Spirit. They are *refreshing* and they are *abundant*. The rain falls upon the just and the unjust. It revives the weeds in a garden, as well as the vegetables, and makes them all grow. So the rain of God's Spirit falls on a community, but some go away without receiving any good. They are not willing to receive it.

How silently the dew comes, and how silently it passes away. And so with the rain. And they are the same the world over. So it is with the Spirit of God. If I should go to China, or Japan, I would find the same Spirit as in America.

I have sometimes been in a place where the very air seemed to be charged with the breath of God, like the moisture in the air. I remember one time as I went through the woods near Mount Hermon school I heard bees, and asked what it meant.

"Oh," said one of the men, "they are after the *honey-dew*."

"What 's that?" I asked.

He gave me a chestnut leaf, and told me to put my tongue to it. I did so, and the taste was sweet as honey. Upon inquiry I found that all up and down the Connecticut valley what they call "honey-

dew" had fallen, so that there must have been altogether hundreds of tons of honey-dew in this region. Where it came from I don't know. It sometimes seems as if the honey-dew of heaven has fallen for us, and if any one has not tasted its sweetness, it is his own fault.

Do you suppose that this world would be worth living in if it were not for the dew and the rain? A church that hasn't any of the dew of heaven, any of the rain that comes down in showers, will be as barren as the world would be without the dew and rain.

There are some mornings where there is no dew, but thank God you can have the dew of heaven every morning! I never have seen a man or woman who spent fifteen or twenty minutes alone with God every day that didn't have the dew all the while. I have never known one to backslide, either. You never get more than one day's journey from Christ if you come to Him every morning. Shut the world out. Get closeted with God and you will learn His secrets. I like to get up at five o'clock in the morning and turn the key and be alone, and let God talk with me.

Some people say: "I cannot concentrate my thoughts. My mind just goes all over the world."

Well, that is true. There is no bigger tramp on the earth than the human mind. It is astonishing how the mind travels; and you ask, How can we bring our thoughts into captivity and have fellowship with God, instead of thinking of ourselves and everything under the sun?

Prayer is important, but there is something else

as important. When I pray I am talking to God; when I read the Bible God talks to me. We need both. They help us to bring our thoughts into captivity. You will never get much of an uplift if you talk with yourself. I heard of a man who thought so much of himself that he shook hands with himself every morning. What is the best sign that I have good, healthy lungs? It is that I am not conscious of them. But if I have a diseased lung, I think of that lung all the time. The healthiest Christian is the man or woman who thinks of God, not of himself.

The way to overcome impure thoughts is to fill the mind with better thoughts. You can do that by Bible study and prayer.

Notice, again, that you find dew only when the sky is clear overhead. If any cloud comes between us and God the dew of heaven ceases to refresh us. If you are in that condition ask God to let the Sun of Righteousness arise and dissipate the clouds.

There is no dew, either, if there is much wind. Haven't you sat under some men's preaching and felt that it was all wind, no dew? When the Spirit of God falls on a man his words have weight, because he is not speaking his own wisdom, but receives his message from on high.

In the fourteenth chapter of Hosea we have these words:

"I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under His shadow shall return; they

shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard Him, and observed Him: I am like a green fir tree. From me is thy fruit found."

Notice the seven-fold result when God became as dew to Israel: (1) blossoming, (2) rooting, (3) spreading, (4) beauty, (5) fragrance, (6) influence over others, (7) renunciation of idols.

EMBLEMS OF THE HOLY SPIRIT.—IV. WIND.

The emblem wind has four characteristics that I want to call your attention to. It is *independent*, *reviving*, *sensible in its effects*, and *powerful*.

I. WIND IS INDEPENDENT.

The wind is *independent*. God chooses His own instrument. When He works, He will sometimes pass by the very one you expect Him to use, and He will mark out a path for Himself to work in. When the Spirit of God moves, man cannot dictate the time or the manner.

Christ said to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." You cannot understand the workings of the Spirit. See how the Spirit passed by Cambridge and Oxford and breathed upon that drunken, blaspheming tinker in the Bedford jail, and turned him into one

of the most polished shafts England has ever had. Not a nobleman or duke but looked down on him while he was on earth, yet not long ago a duke unveiled a monument to him, and now nearly every duke in England would be glad to pay honor to John Bunyan. "The wind bloweth where it listeth." We cannot tell why. So the Spirit of God is independent. He works where He pleases; we are not to dictate.

Another thing. You can traffic in fire and in water and in oil, but you can't traffic with the wind. That is independent. No man can control it; no man can measure it; no man can buy it or sell it. Wind goes into the darkest lanes and homes as well as into palaces, and it gives ventilation to all kinds of people in all places.

2. WIND IS REVIVING.

The next thought. Wind is *reviving*. In the thirty-seventh chapter of Ezekiel we have that wonderful vision of the dry bones. The bodies were formed at the word of the prophet, but not until the breath of God came upon them did they live.

"Then said He unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as He commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army."

It was a prophecy of the reviving of the **whole**

house of Israel: "I shall put my Spirit in you, and ye shall live" (v: 14).

'And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting" (Acts ii: 2).

I don't know of anything this country needs so much as Pentecostal people. I have heard of reforms until I am tired of it. These settlements in cities too often banish Christ; they don't want Christ. The boast has been made that they are going to lift up these cities without the Son of God. They are cultivating a crab apple tree, and they will have nothing but crab apples when they get through. I have seen it in London, in New York, and in Chicago, and it is a miserable failure.

My dear friends, don't sneer at revivals. Would to God we had Pentecost repeated in every American city. There isn't a denomination that hasn't sprung out of a revival. I don't know of anything this country needs so much as a revival, and I would put my hand in a red hot furnace quicker than talk against revivals. What will take infidelity out of men? The fires of Pentecost, the breath of heaven.

Wind is good to blow away chaff. Don't be afraid of the wind. "A religion without Christ"—that is the cry of the world to-day. I wouldn't give a snap of my finger for a merely historical Christ who only touches your head. What we want is a personal, ever-living Christ to renovate our hearts and transform our lives.

3. WIND IS SENSIBLE IN ITS EFFECTS.

In the North of England they have been digging the coal for a century. They have gone miles and miles away from the shaft, under the sea, and there is danger of men getting lost. I heard of two old miners who lost their way. Their lights went out, and they were in danger of losing their lives. After wandering around for a long time, they sat down, and one of them said:

"Let us sit perfectly quiet, and see if we cannot feel which way the air is moving, because it always moves towards the shaft."

There they sat for a long time, when all at once one of them felt a slight touch on his cheek, and he sprang to his feet, and said:

"I felt it."

They went in the direction in which the air was moving, and reached the shaft.

Sometimes there comes a little breath from God that touches our souls. It may be so gentle and faint that you barely recognize it; but if you do, do not disregard it. Thank God that He has spoken to you, and praise Him for it, and whatever may come do not go in the opposite direction. Give yourself up to be led by it, and you will come out of darkness, out of bondage, out of sorrow, into perpetual light and joy.

The air is always in motion. Did you ever think what awful death and stagnation would occur if there was no such thing as wind? What misery and gloom would settle down upon this world! We would not live long if the air never moved. If you are in a place where there seems to be death and

stagnation, get out as quickly as you can, and get into a place where God will bless you.

4. WIND IS POWERFUL.

Then wind is *powerful*. Sometimes it sleeps, and at other times it travels at the rate of a hundred miles an hour. We cannot tell whence it comes or whither it goes. In Missouri a few years ago after one of those western cyclones, I found a hickory tree about as big as my arm that had been taken by the wind and shot right through a tree as big as my body:

There is power in the wind, and there is power in the Spirit of God. George Muller said that he was an habitual thief at ten years of age. His father sent him to the Lutheran pastor with his confirmation money, and he stole eleven-twelfths of it. He and another young man went through Switzerland, and he was treasurer, and he stole his companion's money. He was a confirmed drunkard at sixteen. He was in prison before he was seventeen. For thirteen weeks he lay on his bed with a disease he had contracted in sin. He was given up by everybody as a hopeless case; but the Spirit of God powerfully converted him, and he became one of the most useful men of this century. The idea of people talking against anything that will transform a man like that! The idea of throwing their influence against it!

My dear friends, let us get back to the old ways. We need these old revivals. May God give them to us!

EMBLEMS OF THE HOLY SPIRIT.—V. THE SEAL.

I. THE SEAL IMPRESSES.

A gentleman in Ireland had a seal made for me. "D. L. M." is on one side, and on the other, "God is love." If I want to stamp "God is love" I would not make much headway if the wax was hard and cold. Many people go to meetings, and it is as hard to make an impression on them as to press a seal on hard wax. But let the wax be warmed up and an impression is made. If we are willing, every one of us may be sealed for the day of redemption.

"In whom ye also trusted, after that ye heard the Word of Truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise" (Eph. i: 13).

2. THE SEAL SECURES.

I don't believe that any man or woman has assurance, who has not been sealed by the Holy Ghost for the day of redemption.

One purpose of sealing is for safety. Every summer the Connecticut river is full of logs that are floated down from the mountains up north. If I should take one of those logs out of the river, I might be put into prison, because every log is stamped with the seal of the owner. So the seal of the Spirit is upon every child of God; they are sealed for the day of redemption.

"Grieve not the Holy Spirit of God, whereby ye

are sealed unto the day of redemption" (Eph. iv: 29-30).

People ask how they grieve the Spirit of God. Bitterness in the heart grieves the Spirit of God, and so does a corrupt communication that proceeds out of your mouth. We must be pure in thought, and in word, and in deed, or we will grieve the Holy Spirit. When a man's heart is right, it does not take long for God to impress upon him the seal, which, I believe, is the love of God; He seals us in that way.

If your heart is full of love you will have all the fruit of the Spirit. Some one has said that all the fruit of the Spirit may be expressed in terms of love as follows:

Joy is love exulting.
Peace is love in repose.
Longsuffering is love untiring.
Gentleness is love in society.
Goodness is love in action.
Faith is love on the battlefield.
Meekness is love in school.
Temperance is love in training.

EMBLEMS OF THE HOLY SPIRIT.—VI. THE DOVE.

The next emblem of which I want to speak is the dove: *gentle, meek, innocent*.

You read of the wrath of the Lamb, but you never read of the wrath of the Spirit. We are told in one place that men sought to take the kingdom of heaven by violence, but Christ says that the *meek* shall inherit the earth. All the world uses the dove as the emblem of peace and purity. It symbol-

izes harmlessness. It seldom fights, and is easily frightened.

I have read a beautiful legend about a conference held by the doves to decide where they should make their abode. One suggested that they should go to the woods; but the objection was made that there they would be in danger from hawks. Another mentioned the cities; but boys would stone them there, and drive them away or kill them. Presently some dove suggested that they go and hide in the clefts of the rocks, and there they were safe. "Oh, ye that dwell in Moab, leave the cities and dwell in the rock, and be like the dove that maketh her nest in the side of the hole's mouth" (Jer. xlviii: 28).

In the next place, the dove stands for meekness, humility. The hardest thing that the devil has ever had to do in this world, in my opinion, is to counterfeit humility. He can counterfeit all the other graces better than humility. A hypocrite is never meek.

A prominent Edinburgh lawyer gave me this thought: "Humility, the fairest and loveliest flower that grew in Paradise, and the first that died, has rarely flourished since on mortal soil. It is so frail and so delicate a thing that it is gone if it but looks upon itself; and they who venture to show it prove by that single thought they have it not."

That is the lesson that we get from the emblem of the dove. Dr. Gordon said once that when Noah sent the dove out of the ark it returned because it could not find a resting place; but when Jesus came up out of the Jordan, the dove found a resting

place, and it came and rested on the Son of God. Full of meekness, full of gentleness and innocence. That is what we want to be. God calls us to be wise as serpents, but harmless as doves.

EMBLEMS OF THE HOLY SPIRIT.—VII. OIL.

Oil, as an emblem of the Spirit, stands for four things—*consecration, comfort, healing, life* (I John ii: 20). “But ye have an unction from the Holy One and ye know all things.” An unction from the Holy One. Define it? I cannot; but I believe in it. The Spirit of God dwelling in me and making me a son of God is one thing, and the Spirit of God coming upon me and anointing me for service is another thing. This anointing for service, consecration, isn’t for preachers only. A woman in the home or a girl in college needs it as much as the preacher. The man on Wall street or on the farm needs it as much as the man in the pulpit. On the day of Pentecost the Spirit of God came upon the *whole church*; upon women as well as upon men, upon laymen as well as upon preachers.

I. OIL STANDS FOR CONSECRATION.

In the Bible we find that men were anointed for different things. Noah was anointed to build the ark. Moses was anointed to bring the children of Israel out of bondage. Joshua was anointed to lead the army of God. David was anointed to be king. Daniel was anointed to be a statesman—oh, that we had more like him! Ezekiel was anointed to prophesy. Paul was anointed to preach

the gospel. I don't believe that a man or woman is fit for God's service until he has been anointed. Christ Himself didn't begin to work until He had been baptized with the Spirit for service. If He needed to be baptized, do not we need it? I venture to say if I should put that question, "Have ye received the Holy Ghost since ye believed?" you wouldn't know much more about it than those men did in Ephesus. You received the Spirit when you were converted and He came to dwell with you, to make you a son or daughter of God, but you may not have received power for service. How many are after the power without the unction?

Oil was used to anoint a king. Elisha anointed kings, but Elijah anointed Elisha. Anointing is an inaugurating for higher service. God called Elisha to take Elijah's place, and Elisha wanted to be qualified for his work by receiving a double portion of the spirit of Elijah. Only the God of Elijah could equip him. Elijah said, "If you see me when I am taken away from you, you shall have what you ask." Elisha wouldn't lose sight of him after that. I have an idea he locked arms with Elijah and walked along with him until the whirlwind came and snatched him away. Elisha was dead in earnest, and he received what he wanted. Elisha performed twice as many miracles as Elijah. If you want this anointing, my friends, God won't disappoint you. Oh, seek it with all your heart!

"The anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as

it hath taught you, ye shall abide in Him" (I John ii: 27).

Notice how Peter was taught on the day of Pentecost. The Holy Ghost enlightened the whole church. Men couldn't resist the wisdom even of Stephen. The true wisdom for God's work comes from God and not from books. Education is all right as far as it goes, but if that is all you have, you will be a dead failure. What you need for God's work is an anointing of the Spirit. I know of a number of ministers who became discouraged and were going to give up the ministry, but they received this anointing, and one of them has become one of the most useful men in the pulpit to-day. When I first met F. B. Meyer, of London, he was preaching in a little Baptist church in York, England, which didn't hold four hundred people and wasn't half filled. But this truth dawned upon him; he surrendered his will and sought this anointing, and to-day he is one of the best read and most widely used men on this earth. He has one of the largest and most flourishing churches in the great city of London.

In Leviticus, the fourteenth chapter and twenty-eighth verse, we read:

"And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering. And the rest of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make an atonement for him before the Lord."

I used to wonder what that could mean, oil upon the ear and upon the thumb and upon the toe of the foot. But it is all clear now. I believe it is only those that have that consecrated oil touch their ear that are going to hear the voice of God. It was put upon the hand that the man might work for God. It is upon the foot that we may walk with God. There is no real power until we have fellowship with God, and we can't have that until we are separated from the world.

If we receive this consecration it will separate us from the world quicker than anything else. We will not want to go where our influence may be crippled or our testimony may be marred. I don't know of anything that the church of God in America needs to-day more than separation from the world.

I believe that theatre-going destroys your influence, even if you go to so-called good plays. I want to tell you how I had my eyes opened:

I had an assistant superintendent of a Sabbath school, a very promising young man, who seemed to be very happy in the work. A star actor came to the city, and he went to see him. I knew nothing of it, but the next Sunday when he came into the Sunday School, all over the building they cried out, "Hypocrite! hypocrite!"

The perspiration started out of every pore of my body; I thought they were looking at me. I said to the little newsboys:

"Whom are you calling a hypocrite?"

They mentioned the assistant's name. I asked the reason, and they said:

"We saw him going into the theatre."

I had never said anything about the theatre to those children, but they saw that man going in and called him a hypocrite. He lost his influence entirely, withdrew from the school, and after a while gave up Christian work altogether. He was just swept along with the tide in Chicago and was lost. Consecration means separation. If you want power, you can have it, but it may mean that you must give up a great many things. Any one can go with the world, but it takes strong character to go against the current. A disciple in the world is all right, but the world in a disciple is all wrong. A ship in the water is all right, but water in the ship will sink it. It is a good thing to be in the world and not of it. You can have power to lead others to Christ, every one of you, if you are only ready to be consecrated, anointed by the Holy Spirit for service.

2. OIL STANDS FOR COMFORT AND HEALING.

"The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees

of righteousness, the planting of the Lord, that He might be glorified" (Isaiah lxi: 1-3).

There is healing and comfort. We need more joyful Christians. We have plenty of long-faced Christians; they retard the cause of Christ. When Christ was on the cross He made His will. He willed His Spirit back to His Father; He willed His mother to John, the son of Zebedee; He willed His body to Joseph of Arimathea and Nicodemus; but to His disciples He left His peace and His joy. Nowadays the keen, sharp lawyers can break any will a man can draw up; but I challenge you to break Christ's will. He arose to execute His own will. We need more Christians who are living witnesses of their heritage—Christians with shining faces. Some people always have a bill of complaint as long as your arm.

There is a difference between joy and happiness. Happiness is what happens to your liking. If things go all right we are happy, and if they go all wrong we are down in the dumps. Joy goes deeper; it flows right on day and night irrespective of circumstances. The larks sing in the morning, but anybody can sing in the sunshine. Joy is like the nightingale that sings in the night.

Can you sing when everything is dark around you? If you have the joy of the Lord, you can. The joy of the Lord will carry us right through the night and keep us in perpetual peace and joy.

The psalmist prayed, "Restore unto me the joy of Thy salvation." What would be the result? "Then will I teach transgressors Thy ways, and sinners shall be converted unto thee." Few people

have converting power because they haven't the joy of the Lord. God seldom uses a man or woman who isn't filled with joy to do His work.

Why do so many workers break down? Not from overwork, but because there has been friction of the machinery; there hasn't been enough of the oil of the Spirit. Great engines have their machinery so arranged that where there is friction there is oil dropping on it all the time. It is a good thing for Christians to have plenty of oil. Many people are full of vinegar instead of oil. I have been in towns where everything went wrong. There was friction over one thing and another, and there was no blessing.

In the forty-fifth psalm and seventh verse, we read: "Thou lovest righteousness and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." My dear friends, many people are hardening others in their sins by working without this anointing. Sunday school teachers are driving the children away from the Kingdom of God. Ministers that go into the pulpit and do not have the joy of the Lord do ten times more harm than good. Do not rest until you have this anointing. No man can give it to you. It is to come from the Lord. "Ye shall receive an unction from the Holy One." This oil of the Spirit is healing, strengthening, beautifying, and, best of all, there is a fragrance of perfume with it like that about the broken alabaster box. Thank God for this blessed anointing for service!

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